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ABSTRACT

This two-part guide frames gender equity lessons within the content of Native American history and culture, thereby increasing student awareness and knowledge in these key equity areas as they study U.S. history and social studies. Part 1, "Understanding Gender Equity," describes activities that increase student understanding of general gender equity issues: sex-role stereotypes, effects of biased language, the relationship between stereotypes and prejudice, stereotypes in the media, and students' own assumptions and prejudices. Part 2, "Stories That Teach Gender Equity," uses focused student readings and activities to prompt student thought and discussion on cultural and gender roles. Emphasizing critical thinking and cooperative learning, lessons lay out measurable objectives for teachers and include lessons plans, procedures, handouts and worksheets, teacher background information, and evaluation tools. Lessons focus on Cherokee leaders Nanyehi' (Nancy Ward) and Wilma Mankiller; the Kaw (Kansa) initiation rite, a survival test for boys and girls; the Osage ballerina Maria Tallchief; traditional roles of Indian women and their part in the tribal decision-making process; a drama in which four teenage girls discuss major life decisions; and a story of a day in the life of a dysfunctional family. (SV)

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A-GAY-YAH

A GENDER EQUITY CURRICULUM FOR GRADES 6–12

AMERICAN INDIAN RESOURCE CENTER
TAHLEQUAH, OKLAHOMA

OFFICE OF EDUCATIONAL RESEARCH AND IMPROVEMENT
U.S. DEPARTMENT OF EDUCATION

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A·Gay-Yah

A Gender Equity Curriculum for Grades 6–12

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A Gender Equity Curriculum for Grades 6–12

Project Director
Wathene Young

American Indian Resource Center
Tahlequah, Oklahoma

Office of Educational Research and Improvement
U.S. Department of Education
Lamar Alexander, Secretary

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Introduction

If we teach *today's* students to live in *tomorrow's* world with *yesterday's* rules, we may as well send them to explore the ocean floor without oxygen. Unarmed with skills and knowledge and unaware of their options they may be overcome before they even begin. Trends toward equal opportunity for girls and boys will not simply go away if we stick our heads in the sand or scoff at the notion of gender equity.

The purpose of this gender equity curriculum is to challenge the old ways of thinking that limited our expectations for girls and boys. Breaking out of the trap where gender determines what is possible means recognizing the limits of our mind-sets, opening our eyes to new options, and encouraging young people to be *all* that they can be.

Who knows what might be possible if we wake up Sleeping Beauty to her own independence and self-determination and give the handsome prince a break from slaying dragons so that he can learn to communicate and relate to others? Why, the world might change for the better and new solutions to serious world problems might emerge! We believe it is worth a try, and that forward-thinking teachers for our young people are the key to these possibilities.

This curriculum is designed to assist teachers to

- provide an equal chance at learning for females and males
- open students' options to learn subjects and prepare for future education, jobs, and careers
- place no limits on expectations due to gender
- encourage both genders equally to develop, achieve, and learn
- treat male and female students equally

There are two parts to this gender equity curriculum. The first part is devoted to classroom activities that create an awareness of or directly teach basic principles of gender equity. These are quick start activities. The overall objectives of part 1 are to explore the meaning of gender roles; to understand the meaning of gender stereotyping, bias, discrimination, and prejudice; to become aware of the existence of gender-role stereotyping, bias, and discrimination; to identify sources of gender-role stereotyping reinforcement and cultural influences on gender-role stereotyping; and to explore the impact of

female stereotyping for young people in society today. The second part contains teaching lessons with an applied gender equity focus. Most of the teaching lessons focus on specific Native American tribes. Cultural customs and practices vary greatly from one tribe to another. It is important in using this curriculum to keep these differences in mind. Because the tribal customs and practices reported in these lessons are not representative of all Native Americans and may not be familiar to non-Indians, the differences can provide an excellent opportunity for research activities.

Use this curriculum in part or as a whole; start in the middle or at the beginning. Just use it. Join us in helping young people think about their lives with open minds, because we believe that *what we intend is what we become.*

Part 1

Understanding Gender Equity

This section contains classroom activities that will help

1. promote awareness
2. stimulate thinking
3. generate opinions

Attitude Check for Teachers

What is gender equity?

Gender equity is something we may believe we already promote. It is

- an equal chance at learning for females and males
- open options to learn subjects and prepare for future education, jobs, and careers
- no limits on expectations due to gender
- equal encouragement for both genders to develop, achieve, and learn
- equal treatment of male and female students

Examples of what gender equity is *not*

Expecting more of one gender than the other: Girls expected to be better at spelling, handwriting; boys expected to be more competitive

Expecting less of one gender than the other: Boys not expected to be considerate of others; girls not expected to hold their own in a debate

Excusing behavior based on gender: Girls being allowed to sit out a physical activity because it is "too scary" or "too strenuous"

Considering some jobs or careers more appropriate for one gender than the other: Military representatives speaking only to the boys

Considering some jobs or careers less appropriate for one gender than the other: Girls discouraged from aspiring to be doctors

Considering a school subject more simple for one gender than the other: Presuming reading easier for girls

Considering a school subject more difficult for one gender than the other: Assuming math too hard for girls

When we fall prey to behaviors and attitudes such as these, we are engaged in *gender biased education*. Gender biased education assumes that we should limit our expectations about abilities, interests, skills, and temperament by gender, that our outdated concepts about gender roles are considered biologically inherent, and that the current social trends toward equal opportunity for both boys and girls will go away if we ignore them. It results in our handicapping girls in their development of independence and self determination, in our denying boys the opportunity to learn communication and relationship skills, and in *our* determining for young people what is possible for *them*.

What is the purpose of this gender equity curriculum?

Overall, the purpose is to help teachers integrate activities that infuse gender equity into the daily curriculum by providing specific classroom, small group, and individual activities and by increasing the awareness of equity issues among educators. This awareness will lead to more automatic use of gender neutral examples and activities and to more discriminating uses of outdated materials that promote stereotypes, bias, and limitations based on gender.

Why is it so critical and imperative that we expand expectations and options?

We need to counteract the gender biased thinking that has resulted in lack of awareness of options and lack of expectations for women, so that all people can lead interdependent rather than dependent lives, and be truly financially self-sufficient. More options, skills, and expectations open the channels to new life choices. The more education a woman has, the greater the likelihood she will look for employment outside the home and the greater her options are for finding rewarding work.

It is essential that we look at the outdated belief systems that have caused the following statistics: most women work because of economic need; they are the sole or major provider for their families. Over half of all poor families are maintained by women. Yet, although the five most lucrative occupations for women are in nontraditional careers, large proportions of women continue to work in traditionally female occupations that pay the lowest wages. The average woman earns 70 cents for every dollar earned by the average man.*

We need to educate young women about their own abilities and place in history, give them strong female role models to emulate, and provide them with a curriculum that values women.

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* All statistics taken from "20 Facts on Women Workers" from the Women's Bureau, U.S. Department of Labor. *Facts on Working Women*, No. 90-2. Washington, DC: U.S. Government Printing Office, September 1990.

What are the psychological and social repercussions of nonaction?

Other effects of gender biased thinking on the future quality of life of young people are found in the current research on gender differences in

- date rape
- adolescent violence
- adolescent suicide
- alcohol and drug abuse
- eating disorders
- childhood sexual assault and abuse
- reasons for dropping out of school

We see sources of the above disturbances when we examine the cultural messages and social pressures that encourage boys to be more aggressive and domineering and that discourage them from developing concern for others, understanding feelings, and nurturing skills.

And we see the indicators of girls becoming victims of fate as we examine the cultural messages and social pressures that encourage girls to be more accepting of the status quo, valuing relationships more than themselves, accepting the responsibility for the needs of others before their own needs, de-emphasizing their own accomplishments and self-sufficiency even to the detriment of their own survival, and defining themselves, not in terms of individual worth, but in terms of who they are in relation to another person ("his girlfriend," someone's mother, etc.).

What cultural messages can we begin to use to encourage young women and men to develop attitudes of self-determination and interdependency and to cherish a vision of all that they can be? These are the dreamed-of outcomes of this curriculum. Use these activities in every way possible, knowing that *everything we do makes a difference!*

Focus Activity

What's in a Role?

Objective: To define the terms *role* and *role expectations*

Procedure

Choose a current movie or TV serial.

Discuss the various characters in the story. Describe the "roles" they play.

Ask who determines the role each actor plays (playwright, screenwriter, director).

Brainstorm to identify the elements that comprise a role in a story, movie, play, etc.

Examples

Personal characteristics
Appearance/how to look
How to dress
Disposition, attitude, mood
What the audience, playwright, director expects the character to do:
- How to behave
- What to say
- What the character's future will be

Divide the class into groups and have the groups choose a character from a current movie or TV serial and describe that character's role using each of the elements brainstormed above.

Have the students share the groups' character role descriptions.

Discuss what would or might happen if an actor did not follow the role description and role expectations created by the writer and director.

Have students explain in their own words (verbally in large or small groups or in a written assignment) what is meant by role expectations.

Focus Activity Follow-up

Roles People Play

Objective: To apply the terms *role* and *role expectations* to everyday life

Procedure

Review what is meant by role and role expectations using students' own words.

Brainstorm to identify the roles we play in real life and the roles our parents play in real life.

Examples

Student
Son/daughter
Brother/sister
Friend
Girl Scout/Boy Scout
Ball player
Girl/boy

Employee/employer
Mother/father
Son/daughter
Brother/sister
Teacher (profession)
Friend
Chauffeur
Cook
Gardener
Man/woman

Compare role descriptions and role expectations for actors in a movie or on TV to role expectations for real life roles. Brainstorm elements of role expectations in real life. See list in previous focus activity for examples.

Ask the students to describe how real life role expectations are similar to those in a movie, TV, or play. How real life roles are different from roles in a movie? Who tells *them* how to act, look, feel, think, etc.?

Discuss how role expectations differ for girls and for boys. Ask the students the following:

In what ways are the roles the same for girls and for boys?
Who decided which are boys' roles and which are girls' roles?
Are these roles permanent or do they change? How do you know?
What do you think about separate roles for boys and for girls?

Activity 1

Fact or Fiction?

Objective: To define the terms *prejudice* and *stereotype*

Materials Needed

Large pad of paper
Magic markers for each group

Procedure

Write both terms on the board:

Prejudice *Stereotype*

Ask students what they already know about these words.

Go over the definition of each word. (Use chart or overhead.)

Prejudice An unfavorable personal opinion about a person or group of people formed without knowledge. Prejudging.

Example

Joey says, "I don't like Puerto Ricans!" Joey has never met a Puerto Rican. He is prejudiced against Puerto Ricans.

Stereotype A general viewpoint about a group of people not based on fact.

Examples

Stereotype Girls are lousy baseball players.
Fact Many girls are excellent baseball players.

Stereotype All snakes are bad.
Fact While some snakes are poisonous, others are helpful because they eat other pests such as mice.

Stereotype People with disabilities are sick and helpless.
Fact Many people with disabilities are healthy and independent. Others have difficulties and need some support.

Stereotype Native Americans were savage and wild.
Fact Many Native American nations were peace-loving and fought whites only when their land was being invaded.

Stereotype Rainy days are bummers.
Fact Sometimes rain interferes with our plans, but some rainy days turn out to be a pleasant surprise.

Ask how the terms *prejudice* and *stereotype* are alike and different from one another.

Discuss the examples given above of prejudice and stereotypes.

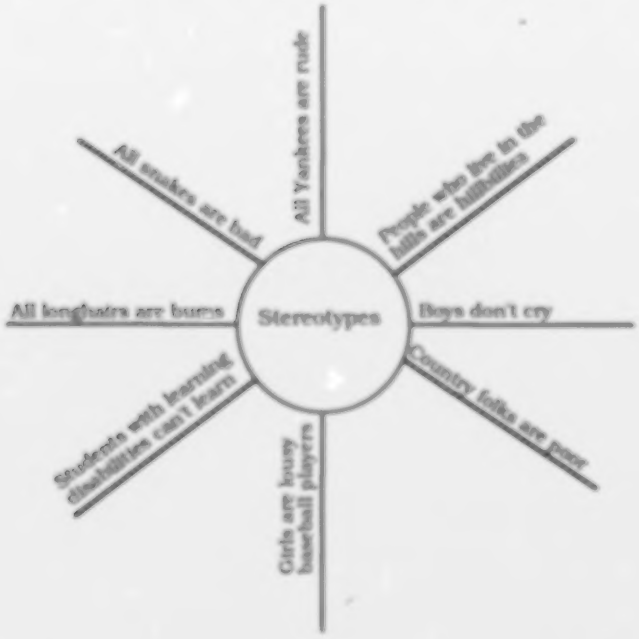
Ask students to give their own examples of prejudice or stereotypes.

Ask students to define prejudice and stereotypes in their own words. (Use discussion groups of three for this activity.)

Using teams of three members each, have students do a "webbing" exercise using their own examples of stereotypes. (See below for "webbing" instructions.)

Webbing Activity

- On overhead or chalkboard draw a demonstration web like the one below. Write in a few examples of stereotyping.


Stereotypes
All Yankees are rude
People who live in the hills are hillbillies
Boys don't cry
Country folks are quiet
Girls are lousy baseball players
Students with learning disabilities can't learn
All longhairs are bums
All snakers are bad

- Each group receives one piece of large paper and one marker.
- One group member draws a large circle in the center of the paper.
- Another group member writes the word *stereotype* in the circle.
- A third member begins the webbing by drawing the first ray out from the circle and writing in an example of a stereotype.

- Rotate the marker in clockwise direction as each group member draws a ray and contributes a stereotype or says "I pass."
- Continue for ten minutes.
- Have each group asterisk its three best examples.
- One at a time, have group members from each group come to the chalkboard and, write in *one* of their best examples on the "webbing" on the board.

Allow for discussion of the class web after each group has made its contribution.

Have one member of each group post that group's web on the classroom wall.

Allow students to examine one another's webs and make comparisons.

Activity 2

Don't Believe Everything You See

Objective: To create awareness of everyday examples of gender-role stereotyping

Materials Needed

Old magazines
Newspapers
Roll of butcher paper or white paper
Glue

Procedure

Have students scan through old magazines to find pictures that demonstrate their ideas concerning characteristics and expectations for males and for females. Choose a few yourself and show students what you mean (optional).

Show a few pictures to the whole class and discuss how these are examples of gender-role stereotyping.

Have students cut out several cartoons, pictures, advertisements, headlines and titles, etc., that represent gender-role stereotyping.

On one wall of the room stretch out some paper and label it WOMAN. Do the same on another wall and label it MAN.

Have the students paste their cartoons, pictures, advertisements, headlines and titles, etc., on the appropriate mural, creating a collage for MAN and one for WOMAN that demonstrate gender-role stereotyping.

Discuss and list on the chalkboard or mural the qualities and expectations suggested in the collages for men and women. List which qualities the students view as positive. Why? Ask the following questions:

What qualities seem negative? Why?
Are students in agreement with the magazine portrayals?
How do they believe these differences came to be?
How different would less stereotyped collages of MAN and of WOMAN look?

Optional Follow-up

Have the students try a nonstereotyped collage. Do one for MAN and one for WOMAN.

Are the collages more alike or more different from one another? What would be a better title for the nonstereotyped collages than MAN and WOMAN?

Compile a list of stereotyping themes found in magazines, advertisements, and newspapers.

Examples

Women should be sexy.
Men should be macho.
Men are strong, independent.

Look for examples of these same themes in TV shows, words to popular music, movies, and cartoons.

Look for examples that do not promote these stereotyping themes.

Examples

Men can be good daddies.
Women can be strong.

Activity 3

Line Up: A Human Bar Graph

Objective: To examine common gender biased statements (personal attitude check)

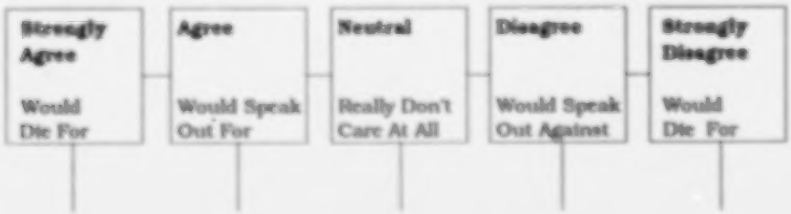
Materials Needed

Marker
Tape
Long roll of paper
(alternate: long piece of rope)

Procedure

Refer to the list of assumptions about boys and girls. (See page 21.) Choose the level of assumptions appropriate for your class and select several from the list.

Draw a continuum across the front of the room—use a full-length chalkboard, tie a long piece of rope to two chairs placed on opposite sides of the room, or stretch and tape paper rolled across the front of the room above the chalkboard. Write in the statements of agreement or disagreement (or use signs). The continuum should look like this:



Have all students line up in front of the neutral statement.

Tell the class that you are going to read an assumption. Ask them to consider the statement and then place themselves without comment in the line that represents their position on that statement. After all students have chosen their stand, then encourage them to share their reasons for the position they have taken. Remember: There are no rights and wrongs, only opinions.

After hearing a few of the rationales, some students may wish to shift to another line, indicating a reassessment of their opinion. Ask them to explain the change. They can choose to pass or not answer by saying "I pass."

Have all students return to neutral. Read the next assumption to them. Continue through several assumptions. You may want to use statements from more than one level. (You know your group.)

Assumptions

Level 1 Sample Gender-Role Stereotypes

It is not okay for boys to cry.
Girls shouldn't be allowed to play on boys' teams.
It is not okay for boys to play with dolls if they want to.
It is not okay for girls to play with trucks if they want to.
Boys get into more trouble than girls.
Girls are better readers than boys.
Boys are better at math than girls.
Teachers punish boys more often than girls.
A girl could never grow up to be president of the United States.

Level 2 Sample Gender-Role Stereotypes

Boys are troublemakers; girls are well behaved.
Girls do neat work; boys do sloppy work.
Boys are good at math and science.
Girls are good at reading and spelling.
Boys are better at science than girls.
Boys are better at physical education.
Girls get better grades than boys.
Boys don't like school; girls like school.
Boys are better at using computers than girls are.

Level 3 Sample Gender-Role Stereotypes

Boys are more aggressive than girls.
I would rather have a brother than a sister.
I would like to be a teacher.
I would rather work for a man than a woman.
I expect to get married someday.
I am ambitious.
I frequently like to be alone.
I have always been glad to be me.
I like to hug people.
I have always wanted to travel.
I respect most of my male friends more than my female friends.
A woman should quit work after she has a baby.
Men should feel more free to cry.
Men are braver than women.
Women are more practical than men.
I can talk more easily to guys than to girls.
Women are too emotional for high-powered jobs.
Men are better drivers than women.
A man should be taller and older than his wife or girlfriend.
Men have greater sexual desire than women.
Girls are more verbal and artistic than boys.
Boys are better at math and science than girls.
Girls are more deceitful than boys.
Married women are happier than unmarried women.

Activity 4

People Search

Objective: To examine common gender stereotypes (a look at what others think)

Handout

"People Search"

Procedure

Distribute a copy of "People Search" to each student.

Go over the instructions on the sheet.

Have students stand and begin the ten-minute search.

After ten minutes instruct all to return to their seats.

Discussion

Ask students to raise their hand for each "yes" to the following statements:

You finished all six blocks.
You can explain each item in your own words.
You have an answer you don't understand.

Go over each block by asking for a different volunteer to explain each block. Begin with the blocks that caused the most confusion to some students.

You want several options volunteered for each block.

Ask students if they disagreed with any of the answers given by someone they chose. In what way? What would they have said instead?

Handout

People Search

Instructions: Find someone who can complete one of the following statements. Keep asking around until you have answers for each block from six different people. The person giving the answer must sign the block. (You do not have to agree with their answers). Stop when the ten-minute call is given whether you have completed all six blocks or not.

Find someone who knows:

A name that either a boy or girl could have signed	A toy most often played with by boys signed
A sport some people think of as a girls' sport signed	An occupation once considered for women only signed
An occupation once considered for men only signed	A quality/trait that both girls and boys can possess signed

Activity 5

Hidden Clues

Objective: To discuss sources of gender-role stereotypes—language bias (Where did we learn to discriminate based on gender-role stereotypes?)

Handout

"Gender Biased Language/Gender Neutral Language"

Procedure

Explain the following to the students: Human beings think with words and language. To a large extent, what we think is a result of the words and language we hear. Therefore, when we refer to both boys and girls or women and men in language, the terms used should clearly indicate that both are included. One should be careful about language that indicates ownership of one sex by the other or a lesser status for one sex when it is not appropriate.

When we talk, we discriminate based on gender-role stereotypes in many ways, often without even realizing that we are doing so. Clues to these hidden, unconscious discriminators can be identified. Look for the following:

Clues—Forms of Discrimination

Statements of superiority and inferiority

Let a man take care of that legal matter. That's no job for a woman.

Statements of ownership

He allowed his wife and children to go to their grandparents farm without him.

Exclusions

All men are created equal.

Exceptions

That new female lawyer in town is pretty smart for a woman.
He can make a fairly decent salad for a man.

Ask students to find the hidden, unconscious discriminators in the above examples.

Examine each example and discuss how the statement discriminates based on gender.

Ask for other examples that demonstrate these types of discrimination.

Have students complete the handout "Gender Biased Language/ Gender Neutral Language." This can be an individual or small group activity. (Using small groups may produce better results.)

To process the activity, ask students the following:

Which form of discrimination was found in each gender biased statement?
How do these gender biased statements affect the way we think?
How do the gender neutral statements change the way we think?
Which do they prefer? Why?

As an assignment, put students on the lookout for gender biased statements in everyday conversations, television programs, advertisements, magazines, lyrics of popular music, jokes and cartoons, and so on.

Have students write the gender biased statements they find on index cards and post the cards under the heading *"What's Wrong Here?"* in the classroom for others to read.

At the end of a week, let the students choose some of their own examples for the class to rewrite, using the same format as the earlier student activity.

Post the gender neutral rewrites of these examples next to the gender biased ones.

Handout

Gender Biased Language/Gender Neutral Language

Directions: In the gender biased statements on the left, underline the nouns and pronouns that refer to females and males. In the corresponding space on the right, rewrite the statements to include both females and males and to show them as equals. The rewritten statements will then be in gender neutral language.

Gender Biased Language	**Gender Neutral Language**
Examples	
Nothing is impossible to the *man* who doesn't have to do it *himself.*	Nothing is impossible to the person who doesn't have to do it.
He who denies freedom for others deserves it not for *himself.*	The person who denies freedom for others deserves it not.
1. The pioneers crossed the Great Plains with their women and children.	1.
2. The economic activities of prehistoric man centered around hunting and fishing.	2.
3. A teacher spends a great deal of her time correcting papers.	3.
4. A student at this school, if he applies himself, will get an excellent education.	4.
5. Both Charles Jones and his wife, Alice, attended the PTA meeting.	5.
6. Mankind has done a great deal to extend the length of human life.	6.
7. The wages of policemen and firemen are comparable in most large cities.	7.
8. The female artist showed her pictures at the shopping mall.	8.

Adapted from *Classroom Activities in Sex Equity for Developmental Guidance.* Madison, Wis.: Wisconsin Department of Public Instruction, 1988.

Answer Key

Gender Biased Language/Gender Neutral Language Activity

The following are possible rewrites for each statement. Of course, other versions are possible, as long as the equity problem is addressed.

1. The example suggests that pioneers were men only and accords second-class status—that of baggage—to the women and children who also endured many hardships on the road west in search of a better future. This type of discrimination belittles the contributions of women.

   Suggested rewrite: The pioneer families crossed the Great Plains.

2. Using the phrase "prehistoric man" excludes women and children. In an exercise conducted by Myra Sadker and David Sadker to determine the inclusiveness of the term "man," they found that asking participants to draw a picture of cavemen led to pictures of men only. But on being asked for pictures of cave people, participants also included women, children, fires, artifacts, etc.

   Suggested rewrite: The economic activities of prehistoric humans centered around hunting and fishing.

3. Making this general statement about teachers suggests that all teachers are female. This type of discrimination excludes men from the picture and says to students that teaching is not a profession for males. It is important to describe the job, not the person doing it.

   Suggested rewrite: Teachers spend a great deal of time correcting papers.

4. The pronoun "he" does not include girls. Unless the school in question is a boys school, this statement suggest that males who apply themselves will be successful and excludes the possibility of success for females who apply themselves.

   Suggested rewrite: Students who apply themselves will get an excellent education at this school.

5. Describing Alice Jones' attendance in terms of her relationship to Charles Jones denies her her right as an individual to be present. This type of discrimination suggest that women are of less value than men.

   Suggested rewrite: Both Alice and Charles Jones attended the PTA meeting.

6. "Mankind" does not include both females and males. See reference to the Sadkers' work in item 2 above.

   Suggested rewrite: People have done a great deal to extend their life span.

7. As in item 3, it is important to describe the job, not the person doing it. Mentioning the wages of the males only causes one to wonder what is happening in the wages of females in the police and fire departments. Job titles should be inclusive. Examples include television news anchor, actor, flight attendant, server, congressperson or representative, and fisher.

   Suggested rewrite: The wages of police officers and firefighters are comparable in most large cities.

8. Giving the gender of the artist suggest that her gender is as worthy of note as her pictures. Gender is not relevant to the discussion here. Again, describe the profession, not the person.

   Suggested rewrite: The artist's pictures were exhibited at the shopping mall.

Activity 6

Cinderella's Only a Fairy Tale

Objective: To discuss sources of gender-role stereotypes (when we were kids)—fairy tales, nursery rhymes

Procedure

Choose a fairy tale or nursery rhyme that promotes gender-role stereotyping. (This won't be difficult; many of them do so.)

Read the story to the class (or play a videotape of that story). Instruct the students to note on paper each example they hear or see of gender-role stereotyping, gender bias and/or gender discrimination.

To help students analyze their findings, ask them the following:

> What did that statement, situation, or action imply that discriminated against one gender more than the other?
> What did the story tell boys and girls that they *should* be or *ought* to be?
> What forms of discrimination were apparent? (See quotation, page 32.)

To process student thinking, have the students discuss the following:

> How do they feel about these hidden discriminators?
> How did these stories influence them to think about gender-role stereotypes?
> What would the story be like if it were free of gender bias?
> How would they change the story to make it free of gender bias?
> How can they change the story to tell young children what they *can be* rather than what they *should be*?

As a class activity, have students divide into groups and choose fairy tales or nursery rhymes to remake as gender neutral.

Instruct the groups to develop a skit demonstrating how the story would change if it were gender neutral.

Perform skits and discuss each one as you go.

Have students answer the following questions:

> What did you like about the revised version?
> What made it so funny?

What message did the revised story give about what girls and boys can be?
Which way do you prefer the story?

Post the following quotation on the board for students to read:

". . . redefine fairy tales so that Sleeping Beauty can stay awake and look at her life with her eyes wide open, and the brave prince can relax and enjoy his life without continually having to prove his 'manhood.'"

—Letty Cottin Pogrebin
Free to Be . . . You and Me

Reading Assignment

"Atalanta" from *Free to Be . . . You and Me*, a Ms. Foundation Project, McGraw-Hill, New York, 1974.

Have the students read "Atalanta" and then discuss the following questions:

How is "Atalanta" similar to other fairy tales?
In what ways is this fairy tale different from other fairy tales?
Name some of the qualities of Atalanta and of John.
What did John admire about Atalanta?
What messages did this story give to boys and girls about what they can be?
What stereotypes found in traditional fairy tales did this story attempt to show as not always true or necessary?

". . . redefine fairy tales so that Sleeping Beauty can stay awake and look at her life with her eyes wide open, and the brave prince can relax and enjoy his life without continually having to prove his 'manhood.'"

—Letty Cottin Pogrebin
Free to Be . . . You and Me

Handout

Atalanta

by Betty Miles

Once upon a time, not long ago, there lived a princess named Atalanta, who could run as fast as the wind.

She was so bright, and so clever, and could build things and fix things so wonderfully, that many young men wished to marry her.

"What shall I do?" said Atalanta's father, who was a powerful king. "So many young men want to marry you, and I don't know how to choose.

"You don't have to choose, Father," Atalanta said. "I will choose. And I'm not sure that I will choose to marry anyone at all."

"Of course you will," said the king. "Everybody gets married. It is what people do."

"But," Atalanta told him, with a toss of her head, "I intend to go out and see the world. When I come home, perhaps I will marry and perhaps I will not."

The king did not like this at all. He was a very ordinary king; that is, he was powerful and used to having his own way. So he did not answer Atalanta, but simply told her, "I have decided how to choose the young man you will marry. I will hold a great race, and the winner—the swiftest, fleetest young man of all—will win the right to marry you."

Now Atalanta was a clever girl as well as a swift runner. She saw that she might win both the argument ant the race—provided that she herself could run in the race, too. "Very well," she said. "But you must let me race along with the others. If I am not the winner, I will accept the wishes of the young man who is."

The king agreed to this. He was pleased; he would have his way, marry off his daughter, and enjoy a fine day of racing as well. So he directed his messengers to travel throughout the kingdom announcing the race with its wonderful prize: the chance to marry the bright Atalanta.

As the day of the race drew near, flags were raised in the streets of the town, and banners were hung near the grassy field where the race would be run. Baskets of ripe plums and peaches, wheels of cheese, ropes of sausages and onions, and loaves of crusty bread were gathered for the crowds.

Meanwhile, Atalanta herself was preparing for the race. Each day at dawn, dressed in soft green trousers and shirt of yellow silk, she went to the field in secret and ran across it—slowly at first, then fast and faster, until she could run the course more quickly than anyone had ever run it before.

As the day of the race grew nearer, young men began to crowd into the town. Each was sure he could win the prize, except for one; that was Young John, who lived in the town. He saw Atalanta day by day as she bought nails and wood to make a pigeon house, or chose parts for her telescope, or laughed with her friends. Young John saw the princess only from a distance, but near enough to know how bright and clever she was. He wished very much to race with her, to win, and to earn the right to talk with her and become her friend.

"For surely," he said to himself, "it is not right for Atalanta's father to give her away to the winner of the race. Atalanta herself must choose the person she wants to marry, or whether she wishes to marry at all. Still, if I could only win the race, I would be free to speak to her, and to ask for her friendship."

Hart, Carole, et al., eds. *Free to Be . . . You and Me*. New York: McGraw-Hill, 1974.

Each evening, after his studies of the stars and the seas, Young John went to the field in secret and practiced running across it. Night after night, he ran fast as the wind across the twilight field, until he could cross it more quickly than anyone had ever crossed it before.

At last, the day of the race arrived.

Trumpets sounded in the early morning, and the young men gathered at the edge of the field, along with Atalanta herself, the prize they sought. The king and his friends sat in soft chairs, and the townspeople stood along the course.

The king rose to address them all. "Good day," he said to the crowds. "Good luck," he said to the young men. To Atalanta he said, "Good-bye. I must tell you farewell, for tomorrow you will be married."

"I am not so sure of that, Father," Atalanta answered. She was dressed for the race in trousers of crimson and a shirt of silk as blue as the sky, and she laughed as she looked up and down the line of young men.

"Not one of them," she said to herself, "can win the race, for I will run fast as the wind and leave them all behind."

And now a bugle sounded, a flag was dropped, and the runners were off!

The crowds cheered as the young men and Atalanta began to race across the field. At first they ran as a group, but Atalanta soon pulled ahead, with three of the young men close after her. As they neared the halfway point, one young man put on a great burst of speed and seemed to pull ahead for an instant, but then he gasped and fell back. Atalanta shot on.

Soon another young man, tense with the effort, drew near to Atalanta. He reached out as though to touch her sleeve, stumbled for an instant, and lost speed. Atalanta smiled as she ran on. I have almost won, she thought.

But then another young man came near. This was Young John, running like the wind, as steadily and as swiftly as Atalanta herself. Atalanta felt his closeness, and in a sudden burst she dashed ahead.

Young John might have given up at this, but he never stopped running. Nothing at all, thought he, will keep me from winning the chance to speak with Atalanta. And on he ran, swift as the wind, until he ran as her equal, side by side with her, toward the golden ribbon that marked the race's end. Atalanta raced even faster to pull ahead, but Young John was a strong match for her. Smiling with the pleasure of the race, Atlanta and Young John reached the finish line together, and together they broke through the golden ribbon.

Trumpets blew. The crowd shouted and leaped about. The king rose. "Who is that young man?" he asked.

"It is Young John from the town," the people told him.

"Very well. Young John," said the king, as John and Atalanta stood before him, exhausted and jubilant from their efforts. "You have not won the race, but you have come closer to winning than any man here. And so I give you the prize that was promised—the right to marry my daughter."

Young John smiled at Atalanta, and she smiled back. "Thank you, sir," said John to the king, "but I could not possibly marry your daughter unless she wished to marry me. I have run this race for the chance to talk with Atalanta, and, if she is willing, I am ready to claim my prize."

Atalanta laughed with pleasure. "And I," she said to John, "could not possibly marry before I have seen the world. But I would like nothing better than to spend the afternoon with you."

Then the two of them sat and talked on the grassy field, as the crowds went away. They ate bread and cheese and purple plums. Atalanta told John about her telescopes and her pigeons, and John told Atalanta about his globes and his studies of geography. At the end of the day, they were friends.

On the next day, John sailed off to discover new lands. And Atalanta set off to visit the great cities.

By this time, each of them has had wonderful adventures and seen marvelous sights. Perhaps some day they will be married, and perhaps they will not. In any case, they are friends. And it is certain that they are both living happily ever after.

Activity 7

Do I Have to Wear a Dress?

Objectives: To create gender-role stereotyping awareness; to identify advantages and disadvantages of male and female roles; and to identify students' own prejudices toward both genders

Handout

"How Would Your Life Be Different?"

Procedure

Ask students to write a short theme entitled: "How my life would be different if I woke up tomorrow as the other sex." They should include family life, careers, and expectations, among other considerations. *Note:* Using the phrase *other sex* rather than *opposite sex* counteracts the common expectation of the "battle of the sexes."

The handout "How Would Your Life Be Different?" is included to give you ideas for focusing classroom discussion of the completed themes. However, you may want to distribute copies for comparisons *after* the themes have been written.

During classroom discussion, ask students to give examples of how their lives would be different if they were the other sex. Jot down their comments on the chalkboard. Without telling the students, divide their comments into two lists on the chalkboard, one for female speakers and one for male. Then point out how girls tend to list benefits and boys tend to list drawbacks. Lead discussion of why this might be so.

Examine the students' reactions from their written assignments as recorded on the chalkboard. Which reactions represent *truth* and which represent *stereotypes*. Indicate these with *T* or *S*.

In small mixed-gender groups have them discuss the consequences of their own beliefs about the other gender. Ask them to brainstorm some counteracting strategies for these prejudices. What might they each do differently that would contradict common stereotypes?

Ask groups to share their concerns and/or strategies with the class.

Handout

How Would Your Life Be Different?

by Carol Tavris with Dr. Alice Baumgartner

A shocking new study shows: Despite feminism, both sexes still think boys have it better.

In essence it was a comparison between the lives of men and women that launched the movement for women's rights. As women realized that their lives would be not only different but also better—in status, income, advantages, freedom—if they were men, they began seeking ways to eradicate the inequities between the sexes. Anyone who has lived through the last decade knows what a bumpy ride it has been: a little progress here, a little relapse there, but overall, a steady improvement.

Or has there been? The clearest measure of progress may be found not in the generation that struggles for change but in the generation that should be the beneficiary of change—the children of the pioneers. For ten years, public school teachers and administrators have been trying to eliminate sex bias in the counseling they provide to children, in the books that children read, in the lessons they teach (by example as well as in content). To measure the effect of this effort, Dr. Alice I. Baumgartner and her colleagues at the Institute for Equality in Education, at the University of Colorado, came up with a startlingly simple method. They surveyed nearly 2,000 children throughout the state of Colorado: children in grades three through 12, from large metropolitan areas and from small rural communities. They simply asked one question: *If you woke up tomorrow and discovered that you were a (boy) (girl), how would you life be different?*

The answers were sad and shocking, for they show how little has in fact changed in children's attitudes in the recent years of social upheaval. Dr. Baumgartner did not find that boys and girls think there are benefits and disadvantages to being either sex. What she found was a fundamental contempt for females—held by both sexes.

The elementary school boys, for example, often titled their answers with little phrases such as "The Disaster," or "The Fatal Dream," or "Doomsday." Then they described how awful their lives would be if they were female: "I wouldn't like having a little pink dress or anything about a girl. It wouldn't be fun" (fourth-grade boy). "If I were a girl, I'd be stupid and weak as a string" (sixth-grade boy). "If I woke up and I was a girl, I would hope it was a bad dream and go back to sleep" (sixth-grade boy). "If I were a girl, everybody would be better than me, because boys are better than girls" (third-grade boy). And this one, succinctly: "If were a girl, I'd kill myself."

But the girls wrote repeatedly of how much better off they would be as boys. "If I were a boy, I would be treated better. I would get paid more and be able to do more things" (fourth-grade girl). "I could do stuff better than I do now" (third-grade girl). "People would take my decisions and beliefs more seriously" (eleventh-grade girl). "If I were a boy, my whole life would easier" (sixth-grade girl). And this poignant response from a third-grade girl: "If I were a boy, my daddy might have loved me."

To probe the children's answers more carefully, Dr. Baumgartner compared their remarks in four categories: matter of appearance; how their activities would change; how they would be expected to behave; and how others would treat them.

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Appearance
"I couldn't be a slob any more—I'd have to smell pretty."

Boys and girls alike realize that girls, but not boys, are judged by their looks and therefore must pay a lot of attention to their appearance. "If I was a girl," said one boy, "I'd have to curl my hair and put on makeup." One boy said with alarm: "I'd have to shave my whole body!" The girls, on the other hand, said that not having to attend to these matters was a definite advantage to being male: "I wouldn't have to be neat" (fourth-grade girl). "I wouldn't have to worry how I look" (sixth-grade girl). Noting the amount of time and energy that "proper" dress and makeup require, a tenth-grade girl said, "If I woke up and discovered I was a boy, I would go back to bed, since it would not take very long to get ready for school."

The boys' comments, however, show that being a girl is not just a matter of cleanliness and neatness; what really matters is being attractive. "The boys frequently said that if they had to be a female, they would want to be 'gorgeous' or look like a particular movie star," says Dr. Baumgartner, "but none of the girls made any reference to wanting to be handsome if they were male." As early as the third grade, boys are aware of the hazards faced by women who are "gorgeous": "If I were gorgeous, I would be jeered at and hear plenty of comments," said one little boy. ("Unattractive women are jeered at, too," Dr. Baumgartner observes. "It's just that they hear different kinds of comments.") By high school, when so many girls worry about being "gorgeous" to boys, the boys see the matter differently. "If I were a girl, I would use a lot of makeup and look good and beautiful to everyone," wrote one teenaged boy, "knowing that few people would care for my personality."

Activities
"I would have to cook, be a mother, and yucky stuff like that."

Is women's work as valued and valuable as men's work? Don't you believe it, said these children. "Not one girl expressed a negative reaction to male activities," says Dr. Baumgartner, "but most of the boys had a critical or hostile reaction to female activities—no matter whether those activities involved school, play, home chores, marriage, or eventual choice of occupation. Their general view is summed up in the words of a boy who said 'Girls can't do anything that's fun' and the depressing words of a girl who said her expectation as a female was 'to be nothing.'"

Girls continually pointed out that they would have more or different career choices if they were male: "I could run for President"; "I want to be a nurse, but if I were a boy, I'd want to be an architect"; " I would consider work in math or science"; "If I were a boy, I could do more things"; "If I was a boy, I'd drop my typing class and start taking really hard classes, since my dad would let me go to college and he won't now." The boys felt they would lose choices if they were female: "I wouldn't be able to keep my job as a carpenter," "I couldn't be a mechanic." One adamant young man, though, said he would "refuse to work as a secretary or something stupid like that."

When the boys even considered the possibility that as females they could marry and work outside the home (for most boys, these were mutually exclusive categories), the jobs they listed most often were secretary and nurse. Other possible "female" occupations included cocktail waitress, social worker, airline stewardess, interior decorator, receptionist, model, beauty queen—and prostitute. "Boys still see women's work as serving others and providing support," says Dr. Baumgartner, "instead of being in charge."

To the girls, the thought of being male liberated their imagination. The career they mentioned most often as a possible choice if they were male was—ready?—*professional athlete*. This was followed by a much longer list of possibilities than the boys see for girls:

mechanic, construction worker, pilot, engineer, race-car driver, forest ranger, dentist, architect, stunt man, coal miner, geologist, farmer, sports commentator, draftsman, banker, and so on.

But there is a glimmer of good news. Four occupations that were once nearly all male are now (the children say) open to both sexes: truck driver, computer programmer, doctor, and lawyer.

Behavior

"If I were a girl, I'd have to be ladylike and tramptish."

Boys and girls learn early that girls may express their feelings but boys will be "sissies" if they do; boys are more belligerent than girls; and girls are weaker and more passive than boys, or at least are allowed to behave as if they were.

Many of the boys said that being female would restrain their active impulses: "I would have to be nicer"; "I'd have to be polite"; "I'd have to be kind, cute, and have nice handwriting"; "I'd be quieter, more reserved, and wait for others to talk to me first"; "Instead of wrestling with my friends, I'd be sitting around gossiping." "I," said one woebegone boy, "would have to hate snakes."

Indeed, when boys imagine themselves as girls their language is filled with words of deprivation—what they would no longer be able to do: "I couldn't climb trees or jump the creek"; "I couldn't throw spitballs"; "I couldn't have a pocketknife"; "I would not help my dad wash the car or gas up the car"; "I couldn't play football or basketball." But when girls imagine themselves as boys, their language is filled with images of what they would gain: "I could go hunting and fishing with my dad"; "I could run for President"; "I wouldn't have to baby-sit"; "I'd be noisier and more active." And: "Life on the home front would be a lot easier. I know that for a fact, since I've got a brother."

Many girls realized that one disadvantage of maleness is stoicism: "If I were a boy, I would have to stay calm and cool whenever something happened"; "I would not be allowed to express my true feelings." The girls often felt that as boys they would have to be "rowdy," "smart-alecky," "macho," and "show off more"—though a couple of them saw male aggressiveness as an alternative to female pacifism. "I'd kill my art teacher," said one girl, "instead of arguing with him as I do now."

Treatment by Others

"My dad would respect me more if I were a boy."

Over and over, girls reported that if they were boys, they would be treated better than they are as girls: "I might be shown that someone cares how I do in school"; "I'd get called on to answer more questions"; "I'd be trusted more when driving." (Interesting, that one, since teenaged girls are more trustworthy drivers than teenaged boys.) "My grandparents would treat me extra special"; "My father would be closer because I'd be the son he always wanted" (a sad and pervasive refrain); "I could play football without being laughed at by others."

Even the youngest boys and girls are aware of another disadvantage to being female: the prevalence of violence against women. Girls frequently mentioned that if they were boys, they would not have to worry about being raped or beaten up, and the boys feared for their safety if they became girls: "(If I were a girl), I'd have to know how to handle drunk guys and rapists" (eighth-grade boy). "I would have to be around other girls for safety" (sixth-grade boy). "I would always carry a gun for protection," said a fourth grader.

But there was one situation in which both sexes think girls are better off: that of the classroom. The rare benefits boys could imagine about being female had to do with better treatment in school: "If I was a girl, the teacher would favor me"; "I'd be treated like a normal human being, not an animal or anything else." And the girls likewise were aware of their preferential treatment: "If I were a boy, I'd be treated unfairly, with less respect"; "I'd get away with a lot less"; "I would more than likely get yelled at more" were some of their answers.

"The children are right," says Dr. Baumgartner, "because research tells us that teachers reprimand boys three or four times more often than they reprimand girls. The classroom is one of the few places where male rambunctiousness is punished. But it isn't just boys who pay the price of not conforming. The quiet behavior of girls may be appreciated more by the teacher—but it also means the girls are more often ignored. The boys get reprimands—but also more praise and attention." She reports that in this study, one of the math teachers insisted that there were more boys than girls in his advanced math class. When he checked his grade book, he found out that he was wrong—the opposite was true. He'd simply been overlooking the girls.

What do these findings mean? Some child-development experts would say that there's nothing to get upset about, that children's prejudice against the female sex is just a phase during which they come to terms with the gender they are. Dr. Lawrence Kohlberg, of the School of Education at Harvard University, argues that all children go through a period of rigid stereotypic thinking while their mental faculties develop. At this stage, Sandra Day O'Connor, the first woman on the United States Supreme Court, couldn't convince a four-year-old that women can be judges. (I remember my cousin Claire's efforts to resolve category conflict when she was four and had just encountered her first female physician. "Guess what, guess what!" she exclaimed to her amused grandmother. "The nurse was a doctor!")

This argument is appropriate for very young children, but it does not explain why prejudice flows primarily in one direction—from boys to girls—and why girls disparage female activities as much as boys do. Nor does it explain why stereotypic thinking about the sexes lasts—why, for instance, as boys grow older (and presumably more self-assured about being male) they find less and less to admire in women.

The youngest elementary school boys occasionally mentioned a few benefits of being female. "No one would make fun of me because I'm afraid of frogs," said a third grader, and a classmate confessed that he "could ride girls' bikes without being laughed at." But once out of grade school, none of the boys envied anything about womanhood, although most of the girls envied much about manhood. "It's-a-normal-stage" theories of cognitive development do not provide a satisfactory explanation for this. "The pattern suggests," says Dr. Baumgartner, "that we are talking not about expected emotional development but about differences in status—differences in the basic value of being male or female."

Others might say that there is nothing to be concerned about in Dr. Baumgartner's study because healthy sex-role development depends on each sex's adjusting eventually to what is expected of it and overcoming its envy of the other. Further, this argument goes, there is nothing wrong with sex stereotyping itself—so what if boys do learn to be mechanics and professional athletes and girls learn to be secretaries and housewives? The answer is that sex stereotyping takes a physical and psychological toll not only on children but also on adults, particularly in the physical health of men and in the financial and emotional health of women. (That is, in adulthood men have higher rates than women of heart disease and stress-related illnesses, whereas women have higher rates of depression and other psychological ills; and sex stereotyping by job means that women earn on the average only 59 percent of what men do.) When the belief that males are "better" is instilled in very young girls, it can have only an unhappy effect on female self-respect and self-confidence.

Sex stereotyping may have made practical sense in simpler times, but it is a psychological handicap for both sexes in the complicated 1980s—when both sexes need to know how to work, do the laundry, cook a meal, diaper a baby, and balance a checkbook. What's come out of the mouths of Dr. Baumgartner's babes tells us that, baby, men, and women have a long way yet to go.

What's a Mother to Do?

For parents who want to raise sons and daughters who respect themselves without having contempt for the opposite sex, here are a few guidelines:

- *Start by finding out what your children actually think of the opposite sex.* You might make a game of it, asking them to write (or dictate to you) an answer to how their lives would be different if they had been born the opposite sex; you can then probe further by asking what differences they would expect in each of Dr. Baumgartner's four categories (Appearance, Activities, Behavior, and Treatment by Others). The results may surprise you and make a good starting point for discussion. You may not be able to dissuade your children with arguments about what boys and girls "can" and "cannot" do, but at least you'll be aware of the stage of their thinking.
- *Don't split children's chores and activities by gender.* "The guiding developmental rule for boys appears to be 'Don't be female,'" says Dr. Baumgartner. "Every time we reinforce that rule, we teach boys to have contempt for females."

  Boys learn at a very young age that their jobs are taking out the garbage and helping Dad wash the car—and they learn that washing anything else (dishes, laundry, the baby) is for girls. This early segregation of chores not only makes boys disdainful of "women's work," but also deprives them of the chance to learn some housekeeping skills—such as cooking dinner, ironing a shirt, or sewing on buttons—that they will need as adults!
- *Support your child's real interests and talents.* Do not support only those interests you think are right for the child's gender nor only those the child thinks he or she is restricted to. Of all high school graduates who are academically eligible for college but don't attend, 75 percent are women.
- *Do you value your children equally?* "If I were a boy," said a 10th grade girl, "I think I would be more outspoken and confident, but I really don't know why." The "why," says Dr. Baumgartner, is that "boys usually know they are valued, whereas girls are not always sure." Girls often feel that they are taking second place in their parents' plans for them (in comparison with their brothers)—and often in their parents' respect for them as well.
- *Encourage your daughter's athletic interests as well as your son's.* The girls in this study showed a tremendous longing to play sports—football, baseball, even wrestling—instead of simply cheering the team on. "Sports can be a huge boost to self-confidence," says Dr. Baumgartner, "to say nothing of health."
- *Remember the power of example.* Everyone knows that children learn from what they see more than from what you tell them. Obviously they are seeing enough women doctors and lawyers now—species once as rare as the snail darter—to realize that these jobs have opened up to women. What example—in satisfaction, self-respect, activities—are you setting for your children?
- *Remember the important role of fathers.* "So many girls miss their fathers' company," says Dr. Baumgartner. They long to go on camping trips and sports outings and to share activities with them. Men should realize they play an important role not only in teaching their daughters to be traditionally "feminine" but also in generating their daughters' interests and ambitions.

- *Educate your sons about stereotypes, not only your daughters.* "My impression," says Dr. Baumgartner, "is that we're forever making suggestions about how to 'fix' females, and women are forever worrying about how to 'fix' themselves, when it's clear to me that it's males who are more of a problem. The solution to stereotyping is not just for women to do more things. Women's work is devalued precisely because women do it; therefore we ought to be suggesting that males start doing a few 'female' things to balance the scales."
- *Finally, be alert and concerned—and keep your sense of humor and perspective.* Parents are only one of a thousand influences on children, and you can take neither all the blame nor all the responsibility for what your children think and do. Children are "raised" by their schools, times, and friends, not just by parents. So if your house contains a five-year-old male chauvinist and a six-year-old incipient geisha, take heart. This does not necessarily mean that they will grow up to be Dagwood and Blondie. They have many years and influences ahead of them. The lessons that children learn in childhood are important for the kind of childhood they have, but they [the lessons] don't predict much about what they will become as adults. (Think of all the generations of women who grew up thinking that girls "can't" become doctors and lawyers—and who nevertheless entered medical and law schools in record numbers.)

A friend of mine told me that when she was a child she was the despair of her mother, a biochemist, because she kept insisting that "girls can't be scientists" and demanded frilly, impractical dresses. Today she is a physician—having similar debates with her two daughters.

Activity 8

Thumbs Up/Thumbs Down

Objectives: To identify some of the characteristics of the female role stereotype; to identify some of the problems and sacrifices that can result from conforming to the female role stereotype

Handouts

"Voting Statements"
"Rules of the Club: The Female Role Stereotype"

Procedure

Focus on the following before conducting the student activity. The female role stereotype includes the following elements: being emotional rather than rational, developing a dependency on others, living one's life for others, being passive, assuming total responsibility for the care of home and children, pursuing only jobs considered appropriate for women. When girls and women try to live by these rules, they frequently have problems and conflicts such as:

> Some females do not feel comfortable being dependent, overemotional, passive, etc.
>
> Some women who have tried to follow all the stereotypes have found themselves totally dependent on others for their survival. Divorce, abandonment, and/or death of spouses have been devastating to them.

Distribute a copy of "Voting Statements" to each student and ask students to vote *T* for statements they believe are true and *S* for statements they believe are stereotypes.

Or read statements out loud and ask students to vote their opinion by using the following hand signals:

True statements (They agree with the statement.)	Thumbs up
Not true statements (They believe the statement is only a stereotype.)	Thumbs down
Sometimes true/sometimes not true (They are unsure about their opinion.)	Rotate thumb up and down

Distribute and ask students to read "Rules of the Club: The Female Role Stereotype."

After the students complete the reading, conduct a class discussion. Ask students the following questions:

> What are the characteristics of the traditional female role stereotype? Can you identify examples of females on TV or in the movies who demonstrate these characteristics? Who and how?
>
> What are the consequences of the traditional female role stereotype? Can you think of girls or women you know who are paying the price of following this traditional stereotype?

Ask students to reevaluate their own responses to the "Voting Statements." In small groups have students share their ideas about the reading and the assignment. Did they change their responses to any statements? Why did they change their opinion? How did others in the group respond to the statements? Which statements did they not agree upon? What were their differences in opinions?

Handout

Voting Statements

Write *T* (true) or *S* (stereotype) in the blank space before each statement.

_____ 1. Father should be the "boss" of the household and should have the final word when family disputes occur.

_____ 2. It's important for men to be emotionally stronger and tougher than women.

_____ 3. Men usually die younger than women.

_____ 4. Women make better elementary school teachers than men because they are more patient with children.

_____ 5. A woman will never be truly fulfilled unless she has been a wife and mother.

_____ 6. A woman's place is in the home.

_____ 7. Men don't like to work for women bosses.

_____ 8. Women don't like to work for women bosses.

_____ 9. A boy wouldn't like to go out with a girl who is smarter than he is.

_____ 10. The boy should pay when a boy and a girl go out for a date.

_____ 11. If a choice must be made, it is more important for a boy to get a college education than for a girl.

_____ 12. Girls are more emotional than boys.

_____ 13. Athletics are more important for boys than for girls.

_____ 14. It's more acceptable for a boy or man to be ambitious than it is for a girl or woman.

_____ 15. There have been fewer great women writers, artists, musicians, and scientists because, on the whole, women have less creative and intellectual ability than men.

Handout

Rules of the Club: The Female Role Stereotype

When some women first began to feel that they were victims of gender-role stereotyping, many people reacted as if those who questioned the status quo were crazy. They wondered: "Why are women dissatisfied with tradition? They are protected, taken care of, admired by men for their beauty, their femininity. They have the best deal of all. They do not have to work outside the home and worry about fighting the battles at work and at war. They do not have to worry their pretty little heads. They are the beloved mothers of our children. What do women have to be concerned about? What *are* their problems?"

It was true that some women were treated as very special by men and that, indeed, perhaps some "had it made." Yet, that special treatment was only for the lucky, and in fact, the price many women paid in trying to live by the female stereotype was surprisingly high.

To make sense out of these issues, we need to examine the traditional female role stereotype.

Rules of the Club: The Traditional Female Role Stereotype

Be emotional, not rational
Being emotional is expected of women. It is a key element of the female role stereotype. Women are not expected to be rational and their attempts to use rational thinking to solve problems is often discredited or certainly devalued. Women find they get a great deal more support and acceptance when they use their emotions to get what they want. Problems are often solved *for* them when they become emotional.

Be dependent on others
This aspect of the female role stereotype teaches girls and women to look to others for support, protection, and to make decisions. Even as small children, girls are told to lean on someone else, not to try and go it alone, that the world out there is dangerous, and so they may not be safe alone. Although these things may be true at times, they are true for everyone, not just for females. Yet it is girls and women who are given the message to be dependent because of these difficulties in the world, to not try to overcome dangerous obstacles.

Live for others rather than for self
Women are raised to be the primary caretakers of children. Nurturing others often requires sacrificing one's own needs. Women are often recognized for their unselfishness and are encouraged to consider the lives of others as being more important than their own.

Be passive, yielding to others
Not "rocking the boat" is an expectation for girls and women. Females are rewarded for yielding to others' opinions, decisions, needs, and expectations. Girls and women who argue their opinions are considered aggressive. Though aggressiveness is encouraged in males, it is frequently criticized in females.

Be responsible for the home
If a woman is a good homemaker she will receive society's stamp of approval. In the same

light, if her housekeeping skills or interests are lacking, she will likely receive criticism. Even if she has a job outside the home, the household chores tend also to be her responsibility.

Only pursue appropriate jobs
Certain jobs have traditionally been considered appropriate for women, such as nurse, teacher, secretary, clerk, flight attendant, waitress, and librarian. In the past, girls were not encouraged to become mechanics, doctors, lawyers, business executives, plumbers, truck drivers, gas station attendants, or construction workers. These jobs were not considered part of the traditional female role stereotype.

These rules contain some of the elements of the traditional female role stereotype. At one time, these expectations were considered appropriate. They were certainly not seen as harmful to women. Yet as society changed so did women's expectations for themselves. Today, we find that many women who still try to buy into the traditional female role stereotype end up paying a high price for their conformity.

The Price of Membership: What Women Give Up

Be emotional, not rational
Women who prefer to use their emotions instead of their minds to solve their own problems are not utilizing their whole potential. Just as it would not make sense to purposely fly a two-engine plane with only one engine, it makes no sense to use only half of one's capacity in directing one's life. When women choose to handicap themselves by only being emotional and not thinking things through, they become vulnerable to others who take over making decisions for them. Others may not have that female's best interest in mind when making her choices for her.

Feelings are important tools in our lives, but are most useful when operating together with our minds to make practical, healthy life decisions.

Be dependent on others
When girls and women are overly dependent on others to take care of them, they place themselves at other people's mercy. It is true that everyone needs to count on others for something in life, but for a girl never to learn that she *can* take care of herself is for her to live in fear of being left alone for an evening or a lifetime. Women who do not believe in their own ability to make it on their own are dependent upon anyone who will provide for them. There are times when women sacrifice their own safety and mental health because they do not believe they can be independent.

Next time you hear a story of a battered woman, think how this belief that she *must* depend upon others might be affecting her ability to leave an unhealthy relationship and live on her own and why the man who battered her feels he has the right to hit her.

Live for others rather than for self
Being unselfish is a virtue, but letting one's own needs go untended can be very irresponsible. While a woman is caring for others and not herself, who is caring for her? Sometimes no one is. Some women overlook their own lives, health, appearance, and education while nurturing others. Too often, they find out the hard way that you can't give what you don't have.

Education, good health, and good self-esteem are necessary before one can nurture and care for someone else.

Be passive, yielding to others
Never "rocking the boat" means always yielding to others. True, the resolution of all conflict requires a certain amount of yielding to the opinions and needs of others. But why should one gender do *all* the yielding? This assumes that female thoughts, needs, and expectations are never important enough to prevail over those of males.

How could this possibly be true?

Be responsible for the home
Focusing all of one's energies and attentions on keeping the house is a very limiting life. Earlier in our history, this was a full-time job. Today, with modern conveniences and smaller families, homemaking requires less time. Many women find household chores to be unstimulating and lonely. Trying to make a satisfying life out of freshly waxed floors can be frustrating and unproductive.

Increasing numbers of women seek challenges in careers outside the home.

Only pursue appropriate jobs
Career opportunities in fields "appropriate for women" are limiting. Salaries and possibilities for promotion are traditionally poor. Some women who try to fulfill the female role stereotype by pursuing traditionally female careers only give up a lot in earning potential and often choose careers no different from the lackluster jobs they already have at home.

The challenges of new experiences and higher earning power are often found in careers not traditional for women.

Some girls do not want to allow others to make their choices for them or do not wish to withhold their opinions just to keep the peace. These females may be strong, assertive, rational human beings who are confused and hurt by the expectations of the female role stereotype. *Many leaders are born women* and trying to be a follower is very uncomfortable for them. It kills their spirit. Being stereotyped makes it difficult for girls to be themselves, to be all that they can be. *Stereotypes leave no room for individual differences.*

Part 2

Stories That Teach Gender Equity

This section contains the following educational equity lessons:

1. Nanyehi' (Nancy Ward): Some Warriors Are Born Women
2. Ta-Na-E-Ka: A New Way
3. Maria Tallchief: Dancer with a Dream
4. Indian Woman: Don't Call Her Squaw
5. Free to Choose: Important Decisions in a Young Girl's Life
6. Wilma Mankiller: Some Leaders Are Born Women
7. Charlie's Dad: On Becoming a Man

Lesson 1

Nanyehi' (Nancy Ward): Some Warriors Are Born Women

Lesson Focus: This educational equity lesson focuses on the life of Nanyehi', an historically important Cherokee woman who played an instrumental role in relationships between the Cherokee Nation and the early American colonists during and following the revolutionary war.

Summary

Learning goal
Learning objectives
Thinking objectives
Focus activity
Teacher information sheet
Methodology: Student Team Learning
- Teaching
- Team study groups
- Test
- Team recognition

Discussion activities
Language arts activities
Activities for enhancing self-esteem

Materials Needed

Quiz score sheet
Team summary sheets (one per team)
Certificates

Handouts

Student Reader: "Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees"
Nancy Ward's Cherokee Homelands
Family Tree Outline
Student Team Learning Work Sheet (two per team)
Student Team Learning Answer Sheet (two per team)
Student Team Learning Test
Student Team Learning Test Key

Learning Goal

Students will understand the background for traditional gender roles and the historical reasons for interdependence between the sexes.

Learning Objectives

Students will know the events that distinguished Nancy Ward's life.

Students will understand the importance of the role Nancy Ward played as a Cherokee Ghighau (Beloved Woman).

Students will recognize that Nancy Ward distinguished herself because of the strength she displayed in making difficult decisions or choices.

Students will be able to identify in women they know today characteristics that distinguished Nancy Ward.

Thinking Objectives

Students will evaluate the Cherokee cultural values and customs that contributed to the development of Nancy Ward's strong character.

Students will identify in themselves positive traits that they feel are strong characteristics and predict how these traits might help them make future contributions to gender equity.

Focus Activity

Organize students into small groups and have them discuss the roles that women and men should play if the United States becomes involved in military conflict again. Students should include the following in the position they take: (1) reasons for gender role differences, if any; (2) how the role that each gender plays might contribute to resolving the goals of the conflict; (3) whether either of the two gender roles is more critical than the other; and (4) the consequences should members of either gender refuse to play their role. Require each group to reach consensus. Have each group report to the class the position or positions developed.

Teacher Information Sheet

Nancy Ward: Some Warriors Are Born Women

"Nancy Ward was a character of such consequence," according to a footnote on page 36 of Williams' *Tennessee During the Revolutionary War*, "as to deserve ampler treatment than she has so far received."

Born about 1738, she saw, in her almost eighty years of life, changes that we who are alive today may not fully appreciate. The greatest of these changes was, of course, the transfer of government from England to the thirteen colonies—the creation of a new government, a new nation.

And Nancy Ward—Nanyehi' (One Who Goes About)—was an active participant, for good or ill, in these changes.

When she was a girl, the Cherokees were still, as historians have termed them, the warlords of the southern Alleghenies and even of all the southeastern section of the United States. In 1761, William Fyffe wrote to his brother, John, that, "War is their [the Cherokees] principal study and their greatest ambition is to distinguish themselves by military actions . . . ."

Records from the early seventeen hundreds indicate that the Cherokees were constantly at war with neighboring tribes, sometimes to their own benefit, and sometimes to their loss. The white settlers recognized the advantage of having the Cherokees for allies, and the Cherokee importance to the survival of white settlements in South Carolina is well documented. In 1711, as the Cherokee war with the Tuscaroras began, Major Charles Gale wrote that without the Cherokees, the colonists of South Carolina would not have been able to avenge the murder of 137 settlers by the Tuscaroras. In fact, during the two-year period between 1711 and 1713, the Cherokees helped drive the Tuscaroras northward to the Great Lakes (where the Tuscaroras became the sixth nation in the Iroquois confederacy).

Some historians claim that the Cherokees didn't really need an excuse to make war. Indeed, records of the period show that the Cherokees often started wars just to give their young warriors some practice.

Yet at the same time, the Cherokees were changing, and Nanyehi' was a part of the change. The Cherokees increased their trade and other peaceful interaction with the white colonists, and in the years just before the American Revolution, the number of marriages between Cherokees and white settlers—Scots, English, Irish, and German—became more numerous. Lahtotauyie married Edward Graves, converted to Christianity, held prayer services in her cottage, and adopted white ways, even acquiring a spinning wheel from England.

Gehoga Foster of the Deer Clan married John Adair from Ireland; Nannie of the Holly Clan married George Lowrey, and their son George (c. 1770–1852) figured prominently in Cherokee affairs until his death in 1852. Susie Wickett, married to "The Ridge," and Susannah Reese, married to Oowatie, the Ridge's brother, were both of mixed heritage.

Among the hundreds of mixed marriages was that of Nanyehi' of the Wolf Clan, who married Bryant (or Brian, or Bryan) Ward after her first husband, Kingfisher, was killed in a battle with the Creeks in 1755. The date of her marriage to Bryant Ward is vague, though one source claims that tradition says their marriage was the first civil ceremony in Tennessee. She had three children, two girls and a boy, but again, records are unclear as to when each child was born. Perhaps her marriage and the mixed heritage of her children were factors in Nanyehi''s decision to warn the white settlers of Dragging Canoe's plan to attack as the American Revolution began.

The American Revolution would signal great changes for the Cherokees. They were, after all, staunch Tories and loyal allies of England. "They felt that the only barrier between themselves and national extinction was in the British government, and when the final severance came they threw their whole power into the British scale."

At the end of the colonial period, on the eve of the Revolution, the Cherokees tried to protect their lands by making land cessions. In 1768, by signing a treaty at Hard Labour, South Carolina, the Cherokees gave up one hundred square miles between the Wateree and the Santee rivers. "We have now given the white man enough land to live on," Chief Oconostota warned.

Then the revolutionary war began, and Dragging Canoe gathered the Cherokee warriors to attack the white settlements. Nanyehi', as Ghighau, attended the council, and prepared the Black Drink, described by Timberlake in his memoirs and reported by Grace Steele Woodward in *The Cherokees:*

"The war kettle . . . was filled with approximately twenty gallons of river water. Then the Ghighau, after taking a handful of what appeared to be salt out of a deerskin bag, and flinging part of it at the war chief's feet and the remainder into the fire, flourished a swan's wing over the kettle while chanting the age-old chant bequeathed ancient Cherokees by the Stone Man. Again delving into the deerskin bag the Ghighau procured a branch of the yaupon shrub which she threw into the war kettle to simmer and make the physic or Black Drink which the warriors would later drink. Having done this, the Ghighau returned to her seat next to the warriors and headmen."

But though she took part in the council and the preparations for war, Nanyehi' was to cast her lot with the other side, with the Revolution and the colonists. She helped three white traders—Thomas, Williams, and Fawling—escape from Chota. Then and later, her action was credited with saving the lives of both settlers and Cherokees.

At the end of the war, she was present when the Treaty of Hopewell was signed on November 28, 1785. This treaty meant great changes for the Cherokee Nation, the most obvious being the change of sovereignty from Great Britain to the American Congress. United States commissioners Hawkins, Pickens, Martin, and McIntosh promised justice, but said that Congress proved inadequate to the task of dealing with conflict between the Cherokees and the white settlers. The American superintendent of Southern Indians, James White, paid little attention to the Cherokees, and his successor, Richard Winne, was also unable to maintain peace and justice between Cherokees and whites.

As the affairs of the Cherokee worsened, Nanyehi' was as active in warning her people about the danger from the white settlers as she had been in warning the whites about Dragging Canoe. She didn't live to see the outcome, but died in 1824 at Womankiller Ford, where she and Bryant Ward had operated a successful inn.

Because of her significance to the American Revolution, Nanyehi' was honored by the Chattanooga chapter of the Daughters of the American Revolution, which in 1915 adopted Nancy Ward as its name and in 1923 placed a marker at her grave.

Little in history books answers the inevitable questions. "Why did Nanyehi' go against the majority of her people? How did she find the courage to stand up for her own beliefs? Were there moments when she was afraid, when she cried or mourned what might have been?"

For these questions, perhaps only the imagination can find an answer.

Methodology: Student Team Learning

Teaching

Have students read "Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees."

Help students learn the correct pronunciation of Nanyehi' and Ghighau. Nanyehi' (Nan-Ye-Hi'): The first syllable, "Nan," is pronounced the same as the Anglo name, "Nan"; the second syllable, "Ye," is pronounced the same as the slang word "yeh," but not "yeah"; the third syllable, "Hi'," is prononced the same as "he," and is strongly stressed. Ghighau (ji-ga-U'): The first syllable is pronounced the same as the "ge" in "change," having a J sound; the second syllable, "ga," is pronounced like the "ge" in get, that is, a short e; the third syllable is a long U sound as in "you" and is strongly stressed. As in many cases with the Cherokee language, these two words are pronounced with a slight nasal tone rather than one that is guttural.

Using a map of the United States, help students locate the general areas in Tennessee, Georgia, and Virginia where the major events of Nancy Ward's life occurred.

If possible, have a community member who knows Cherokee history talk to the class about the role of the traditional Cherokee War Council and the role of Cherokee women in various aspects of Cherokee life during the period of time when Nancy Ward lived.

Summarize for students the high points of Nancy Ward's life, focusing on the activities that earned her the name Beloved Woman, her role on the Cherokee War Council, and the tough decisions she made when warning white settlers about impending attacks by her own people, the Cherokees.

Team Study Groups

Explain expected student behaviors.

1. The students will review the following team study group rules:

    a. Students have a responsibility to make sure that their teammates have learned the material.
    b. No one is finished studying until all teammates have mastered the subject.
    c. Teammates should ask each other for help before asking the teacher.
    d. Teammates may talk to each other, but quietly so that other teams will not be distracted.

2. Students will move to team study groups when directed to do so by the teacher.

3. Each team will complete a team summary that will be provided by the teacher.
4. Students will be provided with student team learning work sheets and answer sheets (two of each per team).
5. Students will study work sheets in teams until each student has mastered the material or until team study time expires.

Test

Explain expected student behaviors.

1. Students will receive test papers and complete the test. The test is to be taken by each student independent of the study group (see attached test).
2. After the test is completed, students may exchange papers and score each other's test, or the teacher may score the test.

Team Recognition

Give feedback.

1. Record test scores on the quiz score sheet and determine improvement points.
2. Record improvement points on team summary sheets.
3. Determine team averages.
4. Declare the SUPER TEAMS, GREAT TEAMS, and GOOD TEAMS.
5. Recognize team accomplishments through the use of bulletin board displays and/or certificates, etc.

Discussion Activities

In small groups, have students discuss the following:

Note: If time does not allow discussion of all items, have students select those in which they are most interested, or have each team discuss different items and report their conclusions to the class.

a. Nancy Ward was a member of the Cherokee War Council and used the information she gained while sitting on this Council to forewarn white military forces and settlers about planned Cherokee attacks, thereby causing the defeat of Cherokee warriors. Do you think what she did was a good thing?
b. Which of the many titles given to Nancy Ward are most descriptive of her accomplishments, and which best describe her strength and independence?
c. Which of Nancy Ward's characteristics would you most like to possess? Do you associate these characteristics with being either feminine or masculine?
d. Who do you think played the more important role, Nancy's first husband, Kingfisher, as a warrior or Nancy as his loader during the battle with the Creeks when Kingfisher was killed?
e. Compare the special names traditional Cherokees gave men who

distinguished themselves in battle with the special names they gave women who distinguished themselves in battle. Discuss the reasons why they did not use the same special names for both.

f. Name some women today who have distinguished themselves as strong leaders. Why do you think more women are not recognized as strong leaders?

g. Share with your team a story regarding a female hero in your own family background (recent or distant past). What makes this person a hero to you and/or your family? In what ways would you choose to be most like this person?

Language Arts Activities

Have students debate the question: "Is Nancy Ward a positive role model for today's Cherokee girls?"

Have students write an essay on any aspect of the Nancy Ward story.

Have students write an essay responding to the question: "What would have happened to Tennessee if Nancy Ward had not warned the whites of the planned attack by her people, the Cherokees?"

In the story, "Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees," Nancy Ward is described by one historian as "queenly and commanding in appearance and manner, tall, erect, and beautiful with a prominent nose, regular features, clear complexion, long silken black hair, large piercing black eyes, and an imperious yet kindly air." As a research project, have students locate information that describes how other Cherokees looked at that time in history. As part of this project, have students locate pictures of Cherokees and write their own descriptions. Because library holdings about Cherokees vary, a lengthy bibliography is not provided. Recommended sources are:

Harold W. Felton. *Nancy Ward: Cherokee*. New York: Dodd, Mead, and Company, 1985.

Pat Alderman. *Nancy Ward: Cherokee Chieftainess, Dragging Canoe: Cherokee—Chickamauga War Chief*. Johnson City, Tenn.: Overmountain Press, 1978.

B.M. Jones, ed., *Heroes of Tennessee*. Memphis, Tenn.: Memphis State University Press, 1979.

Encourage students to seek out additional sources regarding Cherokees, in both school and public libraries.

Activities for Enhancing Self-Esteem

Have students pick a trait of Nancy Ward and write a paragraph about how to use that trait to improve some part of life today or in the future. Have students discuss their writing with group mates.

Have students identify a personal trait and write a prediction of how this trait will make them a strong advocate of gender equity. This activity may be conducted in small groups. If it is, bring students back to a full class and give them an opportunity to talk about the value of the activity and how the group responded to the activity.

Using the attached family tree outline, have students complete a personal family tree and discuss how each member of the tree is important to them. Also, have students discuss the ways in which they are important to each member of the family tree, both living and deceased. Have students talk about the people who care most about them. This activity may be conducted in small groups. If it is, bring students back to a full class and give them an opportunity to talk about the value of the activity and how the group responded to the activity. *Caution: Some of the curriculum reviewers expressed concerns about this activity because some students may be offended or embarrassed. Examples: Some students come from a blended family; others may not know their father or mother; others may have been raised by grandparents or in foster homes, etc. Each teacher should decide on the appropriateness of this activity for her or his specific student population.*

Have students discuss which of Nancy Ward's names they would most like to be called and why. This activity may be conducted in small groups. If it is, bring students back to a full class and give them an opportunity to talk about the value of the activity and how the group responded to the activity.

Student Reader

Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees

The history of the Cherokee people is filled with stories of heroes and villains, scholars and warriors, great leaders and ordinary people. Among them is Nanyehi', "One Who Goes About."

Nanyehi' was a woman who spoke her own mind and made her own decisions, even when those decisions went against the wishes of her friends and her own people.

She was born into the Wolf Clan about 1738, probably at the Cherokee capital, Chota, near Fort Loudon in Monroe County, Tennessee. Her father was Fivekiller, a Cherokee-Delaware, and her mother was Tame Doe, the sister of Attakullakulla, civil chief of the Nation, and one of the Cherokees who had visited London, England, in 1730. As a young woman, Nanyehi' was called Tsistunagiski (Wild Rose) because people compared the delicate texture of her skin to rose petals. Throughout her life she would have many other names: Cherokee Rose, Pretty Woman, Pocohontas of Tennessee, the Paleface Cherokee Princess, Prophetess of Chota . . .

But of all the names she bore, none held greater honor than the name *Ghighau* or *Beloved Woman*. And that was a name Nanyehi' earned with her own courage.

Though she was called Wild Rose, there was nothing fragile about this young woman. She belonged to a people who honored courage. The Cherokee taught young men and young women alike to endure hunger and pain. Cherokee children learned to listen courteously to chiefs and headmen reciting their own war deeds or the war deeds of their ancestors. In her childhood, Nanyehi' must have listened well, for she was no more than seventeen when she earned the name Ghighau.

It was 1755, and Nanyehi' was married to Kingfisher, a Cherokee of the Deer Clan. The Cherokees were involved in a skirmish with the Creeks at the Battle of Taliwa. While Kingfisher fired from behind a bulwark, Nanyehi' acted as his loader, even chewing the bullets to make them more effective. Then he was killed. Though she must have been afraid, the young woman didn't run. Instead, she took up her husband's musket and continued the fight. The tide of battle turned. The Creeks fled. The Cherokees who were there gave much of the credit to Nanyehi'.

To honor her, they gave her the title Ghighau. It was not a name given lightly. Just as the titles Outacite (Mankiller) and Colonah (The Raven) honored men who distinguished themselves against the enemy, so the name Ghighau honored women of great courage. Moreover, it gave Nanyehi' power, for she earned a lifetime voice in all tribal councils and the right to pardon condemned captives.

Some years later she would exercise both rights, and in so doing, oppose her own people.

On July 8, 1776, the American Revolution was but a few days old. The Cherokees, who sided with the British, had come together in council under the war leader Dragging Canoe. The warriors purified themselves for war. Nanyehi', as Ghighau, prepared the Black Drink. Then she joined the council, as was her right. At the council she learned that Dragging Canoe intended to attack the settlements of Tennessee and Virginia on July 20. At the same time, Abram of Chilhowee would attack settlements along the Nolichucky and Watauga rivers, and the Raven of Chota would attack settlements in Carter's Valley.

Sometime during that evening, Nanyehi' came to a decision that would set her course against her own people. Historians say she made this decision because of her desire for peace. As had many Cherokees, she had lived in peace and friendship with the white settlers. They called her Nancy, the closest English name to Nanyehi'. After the purification ceremonies, as Dragging Canoe and his warriors prepared for war, Nanyehi' left the council and hurried through the darkness to warn the white settlers of Dragging Canoe's plans. Forewarned, the settlers were able to escape to the shelter of Fort Caswell, and the whites were able to mount a defense. Unaware that his attack was no longer a secret, Dragging Canoe was defeated.

A few weeks later, in August 1776, Nanyehi' used her second right as Ghighau to free a captive. Once again Nanyehi' had to make a difficult decision. The Cherokees held two white settlers. One was Mrs. William Bean, mother of the first white child born in Tennessee, and the other was a young boy whose last name was Moore. Nanyehi' could free only one of the two. Records show that she freed Mrs. Bean; the boy named Moore was put to death.

Nanyehi' did not turn her back on her people. At the end of the Revolution Nanyehi' played an active role in bringing both sides together. When the victorious whites advanced against the defeated Cherokees, this brave woman once again took a stand. This time she faced her white friends to urge them to meet with the Cherokees, to make peace.

On November 28, 1785, the treaty of Hopewell marked another milestone in the history of Cherokees and whites. Forty-seven-year-old Nanyehi' spoke at the signing: "I have a pipe and a little tobacco to give to the commissioners to smoke in friendship," she said. "I have seen much trouble in the late war. I am now old, but hope yet to bear children who will grow up and people our Nation. The talk that I give you is from myself."

Nanyehi' was described by one historian as "queenly and commanding in appearance and manner, tall, erect, and beautiful with a prominent nose, regular features, clear complexion, long silken black hair, large piercing black eyes, and an imperious yet kindly air." Another historian called her "that beautiful, winsome, and resourceful woman."

Still others called her foolish, or dangerous.

Yet it is also recorded that all, friend and foe alike, honored and respected her.

While Nanyehi' had the courage to stand up against those who threatened the peaceful

world she longed for, she also had the courage to admit when she'd been wrong. As more and more whites moved into Tennessee, she became disenchanted with the new government and its representatives. In 1817, she advised the Cherokee council not to cede any more land to the whites. Her people rejected her advice.

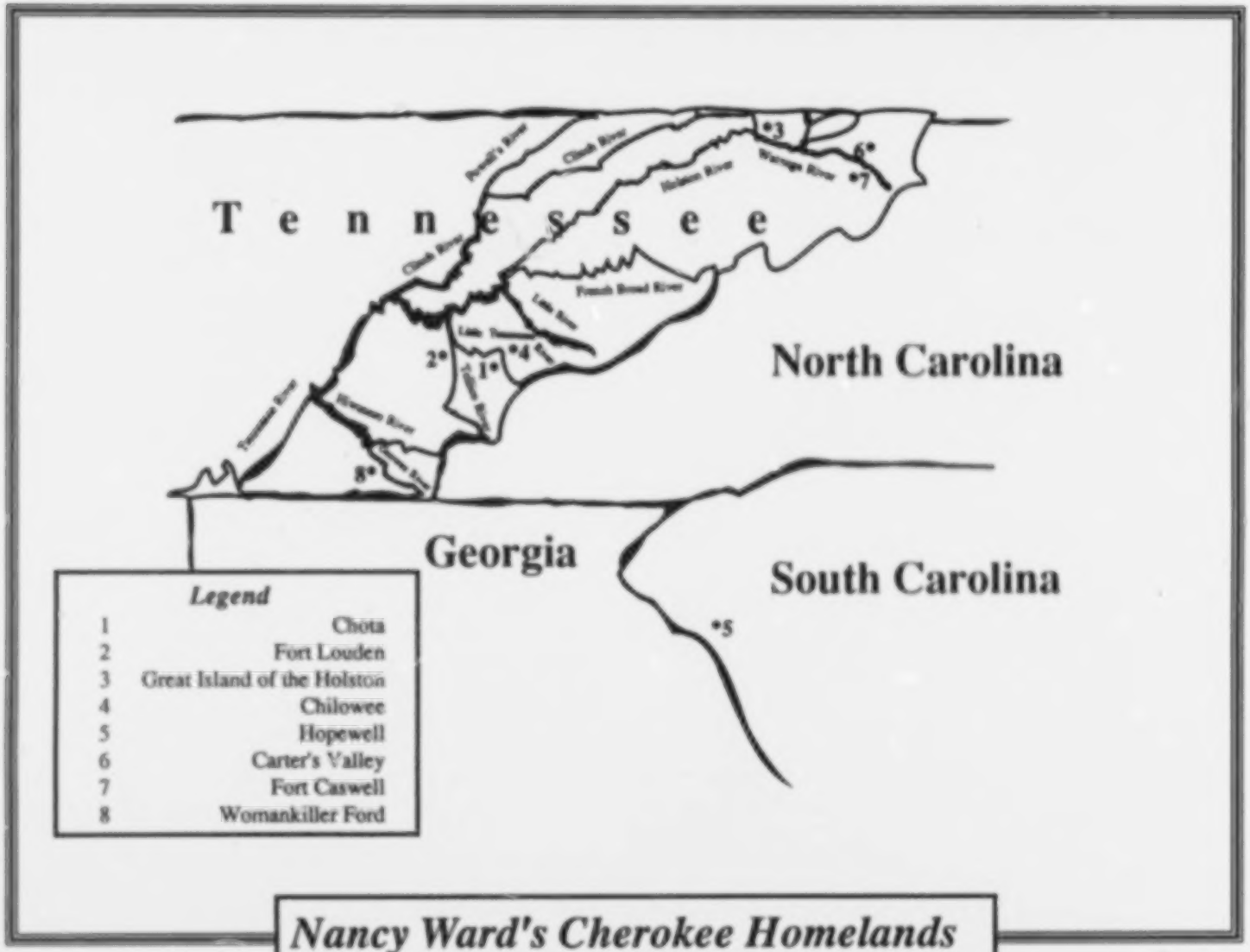
Nanyehi' and her second husband, Bryant Ward, settled at Womankiller Ford, on the Ocowee River in Polk County, Tennessee. There she ran a popular and prosperous inn for travelers. History records that she had three children—two daughters, Catherine and Elizabeth, and a son, Hiskyteechee (Fivekiller). She is buried near Womankiller Ford, near her son and her brother Tuskeeteechee (Longfellow).

The hopes Nanyehi' had for peace were never completely realized. After the Treaty of Hopewell, despite the laws against white settlement on Indian land, the Cherokees lost more and more of their lands.

When she died in the spring of 1824, Nanyehi' was nearly eighty years old and a legend among her people. She was respected for her friendship, beauty, and warmth, and for her courage in standing up for what she believed, even though that stand often hurt and offended her family and friends.

In the months before her death, she defied her white friends and warned her people to be wary in trusting the settlers and their government.

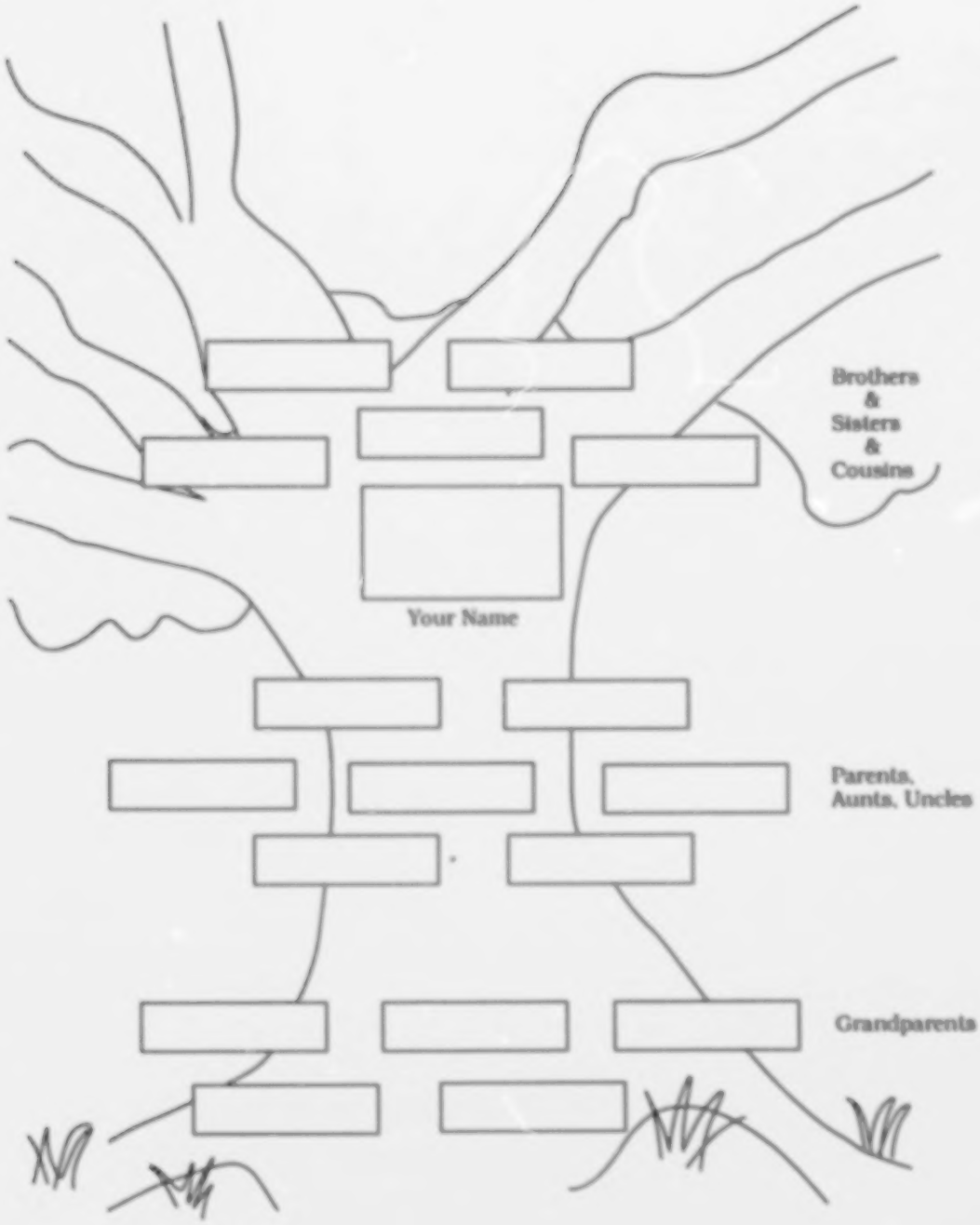
Six years later, the Trail of Tears began.



Nancy Ward's Cherokee Homelands

Handout

Family Tree



Student Team Learning Work Sheet

Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees

1. What is the Cherokee word for "Beloved Woman"?
2. Upon whom did the Cherokees of the past bestow this title?
3. What names did the Cherokees give men who distinguished themselves in war?
4. How did Nanyehi' get the Anglican name Nancy?
5. What did Nanyehi' do to earn the title of Ghighau?
6. What other names or titles were given to Nanyehi'?
7. What privileges did Nanyehi' earn when she became a Ghighau?
8. Who did Nanyehi' warn of a planned attack against them, and who were the attackers?
9. Because of her warning, what happened to the attackers?
10. What was Nanyehi' hoping to accomplish by warning the settlers?
11. What distinguishing act did Nanyehi' perform after the Revolutionary War to ease the conflict between whites and Cherokees?
12. After the Cherokees' defeat in 1780, what role did Nanyehi' play in the peace talks?
13. By 1817, how had Nanyehi's attitude changed toward being friends with the white settlers?
14. How did Nanyehi' get the name Ward?
15. Before she died, how did Nancy Ward become wealthy?
16. What did Nanyehi' mean in English?
17. Nanyehi' was a member of what Cherokee Clan?
18. Explain the purpose of the "Black Drink."

Student Team Learning Answer Sheet

Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees

1. What is the Cherokee word for "Beloved Woman"?
   Answer: Ghighau

2. Upon whom did the Cherokees of the past bestow this title?
   Answer: Women who distinguished themselves in war.

3. What names did the Cherokees give men who distinguished themselves in war?
   Answer: Outacite (Mankiller) or Colonah (The Raven).

4. How did Nanyehi' get the Anglican name Nancy?
   Answer: The English-speaking settlers living in Cherokee country could not pronounce her Cherokee name and decided it sounded most like Nancy.

5. What did Nanyehi' do to earn the title of Ghighau?
   Answer: Nanyehi"s first husband was Kingfisher, a member of the Deer Clan. During a battle with neighboring Creeks at the Battle of Taliwa, Nanyehi' was serving as a loader for her warrior husband. Cherokee women traditionally served as loaders for their warrior husbands or other warriors during battle. A loader was one who stood behind or beside the warrior keeping his rifles loaded so he could fire at the enemy more quickly, not being slowed by having to load his own rifle. When Kingfisher was killed in this battle, Nanyehi' stepped forward to fill his position and distinguished herself as a brave warrior, killing many of the Creek enemy and turning the tide of the battle.

6. What other names or titles were given to Nanyehi'?
   Answer: Prophetess, Wild Rose (Tsistunagiska) of the Cherokee, Cherokee Rose, Pretty Woman, Pocahontas of Tennessee, the Paleface Cherokee Princess, Prophetess of Chota, Heroine of the Revolution, Angel of Mercy, Constant Friend of the American Pioneer, the Famous Indian Woman.

7. What privileges did Nanyehi' earn when she became a Ghighau?
   Answer: Lifetime membership on the Cherokee War Council and the right to pardon condemned captives.

8. Who did Nanyehi' warn of a planned attack against them, and who were the attackers?
   Answer: She warned the white settlers in the Holston and Watauga Valleys (Tennessee and Virginia) that the Cherokees, under the leadership of Dragging Canoe, were planning to attack.

9. Because of her warning, what happened to the attackers?
   Answer: Her warning caused the Cherokees to be defeated.

10. What was Nanyehi' hoping to accomplish by warning the settlers?
    Answer: She was hoping to promote peace between the whites and the Cherokees and to avert bloodshed.

11. What distinguishing act did Nanyehi' perform after the Revolutionary War to ease the conflict between whites and Cherokees?
    Answer: She met the advancing whites and urged them to talk peace with the Cherokees rather than make war.

12. After the Cherokees' defeat in 1780, what role did Nanyehi' play in the peace talks?
    Answer: She played an active role in the peace talks of 1780 and encouraged both sides to friendship and peaceful coexistence.

13. By 1817, how had Nanyehi"s attitude changed toward being friends with the white settlers?
    Answer: She became disenchanted with her views on friendship with the whites and advised the Cherokee Council of 1817 not to cede any more land to them.

14. How did Nanyehi' get the name Ward?
    Answer: She married a white trader, Bryant Ward, and lived out the rest of her life at a community called Womankiller Ford on the Ocowee River in Tennessee.

15. Before she died, how did Nancy Ward become wealthy?
    Answer: She operated a successful inn and tavern at Womankiller Ford.

16. What did Nanyehi' mean in English?
    Answer: One Who Goes About

17. Nanyehi' was a member of what Cherokee Clan?
    Answer: The Wolf Clan

18. Explain the purpose of the "Black Drink."
    Answer: The Black Drink was mixed by a designated female member of the War Council and was drunk by warriors before battle, for spiritual purification.

Student Team Learning Test

Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees

Directions: In the space before each statement, write the word *True* if the statement is true, and the word *False* if the statement is false.

_____ 1. The Cherokee word Ghighau means Beloved Woman.

_____ 2. Women who distinguished themselves in war were given the title Ghighau and so were men who distinguished themselves in war.

_____ 3. Before her husband was killed in battle, Nancy Ward served by his side as a loader.

_____ 4. Nancy Ward was killed during the American Revolution.

_____ 5. Nancy Ward (Nanyehi') was born into the Wolf Clan.

_____ 6. Nancy Ward distinguished herself as a courageous fighter during a war with the Choctaws.

_____ 7. Nancy Ward became a lifetime member of the Cherokee War Council.

_____ 8. According to historians, Nancy Ward befriended the white settlers along the frontier because of her love for peace.

_____ 9. Nancy Ward's first husband was not an Indian.

_____ 10. Cherokee men who distinguished themselves in war were given the special title of Mankiller or Raven.

Student Team Learning Test Key

Nanyehi' (Nancy Ward): Beloved Woman of the Cherokees

1. The Cherokee word Ghighau means Beloved Woman.
   Answer: True

2. Women who distinguished themselves in war were given the title Ghighau and so were men who distinguished themselves.
   Answer: False

3. Before her husband was killed in battle, Nancy Ward served by his side as a loader.
   Answer: True

4. Nancy Ward was killed during the American Revolution.
   Answer: False

5. Nancy Ward (Nanyehi') was born into the Wolf Clan.
   Answer: True

6. Nancy Ward distinguished herself as a courageous fighter during a war with the Choctaws.
   Answer: False

7. Nancy Ward became a lifetime member of the Cherokee War Council.
   Answer: True

8. According to historians, Nancy Ward befriended the white settlers along the frontier because of her love for peace.
   Answer: True

9. Nancy Ward's first husband was not an Indian.
   Answer: False

10. Cherokee men who distinguished themselves in war were given the special title of Mankiller or Raven.
    Answer: True

Quiz Score Sheet

	Date:			Date:			Date:		
	Quiz:			Quiz:			Quiz:		
Student	Base Score	Quiz Score	Improve-ment Points	Base Score	Quiz Score	Improve-ment Points	Base Score	Quiz Score	Improve-ment Points

Team Summary Sheet

Team Name _____

Team Members	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total Team Score														
*Team Average														
Team Award														

* Team Average = Total Team Score ÷ Number of Team Members

Lesson 2

Ta-Na-E-Ka: A New Way

Lesson Focus: Mary Whitebird is eleven years old. As part of traditional Kaw tribal rituals (or customs), which her grandfather insists the family respect, she is turned out of the house to survive on her own. Mary's grandfather sends her to the woods where she is to survive on her own initiative for five days. It is all part of an old Kaw custom—a test of whether a young person is ready to be an adult.

Myth

American Indian males were considered more valuable to the tribe than were Indian females.

Reality

Traditionally, most American Indian tribes, including the Cherokees, had very few negative gender biases concerning men and women; both genders were valued equally. During tribal days, survival of the tribe and the individual depended upon strong interdependence between males and females. Each had very definite responsibilities to fulfill, and those assumed by men were not considered more important than those assumed by women. Both were considered equal.

Summary

Learning goal
Learning objectives
Thinking objective
Story objectives
Focus activity
Optional focus activity
Researching customs
Teacher information sheet
Methodology: Student Team Learning
  Team study groups
  Test
  Team recognition
Evaluating attitudes and behaviors toward gender roles
Summarizing discussion

Materials Needed

Quiz score sheet
Team summary sheets (one per team)
Certificates
Long strip of masking tape

Handouts

Student Reader: "Ta-Na-E-Ka"
Location of Kaw Indians
Discussion Questions on Ta-Na-E-Ka
Student Team Learning Work Sheet (two per team)
Student Team Learning Answer Sheet (two per team)
Student Team Learning Test

Summary (continued)

Closure activity
Optional closure activity

Handouts (continued)

Student Team Learning Test Key
Self-Exploration Development Activity
My Lifeline

Learning Goal

Students will understand the importance of customs to their cultural heritage and how these customs often determine gender roles, attitudes, and expectations.

Learning Objectives

Students will be able to identify, in their respective cultures, customs that perpetuate the heritage of those cultures.

Students will be able to identify the age of passing into adulthood as represented through their respective customs and/or rites of passage.

Using their knowledge of past and present cultural customs that pertain to gender roles, attitudes, and expectations, students will predict how these will change during the next fifty years.

Students will be able to identify cultural customs that discriminate against one gender and those that promote gender equity.

Thinking Objective

Students will develop and/or clarify personal values that will determine their attitudes or behaviors toward males and females, and that they can use for assessing the attitudes and behaviors of other people toward males and females.

Story Objectives

The students will be able to differentiate between Mary's ideas about Ta-Na-E-Ka and her Grandfather's and her cousin's ideas.

The students will be able to identify the rules of the Kaws' Ta-Na-E-Ka and how each rule represents a step toward adulthood.

The students will be able to make judgements about the importance of gender equality in the Kaws' custom of Ta-Na-E-Ka.

The students will be able to justify their opinion as to whether or not Mary has more or less respect for her heritage, as compared to her cousin.

Focus Activity

Give students a copy of the customs listed below. Help students develop a working definition of "custom." Have students determine if the activities in the list fit the definition of custom. This may be difficult for students to do. It is acceptable for them to disagree. Consensus is not required. Have students choose from this list (or think of one not listed) a custom they have experienced with their family. Have students describe how their family observes this activity, including the special things the family does as part of the

observance. Have students explain their role in the activity. How do the male roles differ from the female roles? In what way are they similar?

Custom: A usage or practice common or habitual to an individual or many or to a particular place or class; repeated practice.

Examples

Holiday occurrences	Religious events
Marriage/wedding events	Birthday occurrences
First date events	First job events
First day at school events	Sunday dinner occasions
Girl/Boy Scout initiations	Other

Have students complete "Self-Exploration Development Activity" and "My Lifeline."

Optional Focus Activity

Have students select names for an imaginary pair of twins born today. Choose similar names (Harry and Harriet, Steven and Stephanie, James and Jamie, etc.).

Have the class describe events in the twins' lives from birth through possible marriage with children. How are events in each life handled? Where is there agreement; where is there division? Why does the division occur? (For example: at birth, clothes are color-coded, so to speak. Toys for young children of each sex are different. Discuss how classes in school and clubs are different. As the children grow up, show differences in curfews, rules, etc.).

Have the students show reactions to events that happen to the children: each falls and bleeds. Each is a member of a losing team in a hot competition. Each one likes outdoor activities. How are holiday celebrations handled? Who does what? Take the children shopping. Have imaginary relatives buy them gifts at different ages. Are the toys different? Why?

Ask the students to refer to customs the twins participate in during their lifetimes. Who does and says what? Is that behavior acceptable? Why or why not?

(*Option:* Have students act out various events, role-playing them for the class. Be sure to have *both* twins experience the same event with the same people.)

Note: Use topics from first Focus Activity for possible discussion topics.

Researching Customs

Have students research, either in groups or individually, customs

indicative of their cultural heritage. Conduct as much research as possible on how these customs evolved or their significance. Report in writing and/or orally to class.

Have students research customs from the perspective of the intentions of the customs.

Have students research customs that are restricted to one gender or the other within their cultural heritages and report as to the reasons given for these restrictions. As part of the report, students should justify these restrictions for both the past and for today's society.

Teacher Information Sheet

Kaw (Kansa)

The Kaws are also known as the Kansa Indians, a longer version of the same word. Their name, pronounced the way it is spelled, means "people of the south wind." They were a Siouan-speaking people, close relatives of the Osages, and also related to the Omahas, Poncas, and Quapaws. It is thought that these tribes lived as one people along the Ohio Valley in early times, then migrated west of the Mississippi onto the prairies before white explorers reached their domain. The Kaws, or Kansas, settled along the river that bears their name, the Kansas River, which is a tributary of the Missouri River. Their name has also been given to the state comprising what was once their homeland. Kaw territory stretched north of Kansas into southern Nebraska as well.

The Kaws are classified as part of the Great Plains Culture Area because they hunted buffalo, as did other Plains tribes. Yet the Kaws were originally prairie villagers who farmed as well as hunted. After they obtained horses in the early seventeen hundreds from other tribes, the Kaws adopted even more cultural traits of the nomadic Plains tribes, ranging over a wider area to hunt.

The Kaws occupied territory in the center of North America. Many travelers passed through their homeland: the Spanish from the southeast, the French from the northeast, and the English, and later the Americans, from the east. In the early eighteen hundreds, an old Indian trail, running from the Missouri River to New Mexico through the heart of Kaw territory, assumed importance as a trade and migration route for white settlers: the Santa Fe Trail. All its travelers—traders, migrants, soldiers—were able to recognize the Kaws by their distinct hairstyle. Tribal members plucked or shaved their entire head, except for a single lock at the back. From 1820 to 1846, the Kaws gave up most of their lands in Kansas and Nebraska to the whites. William Clark, formerly of the Lewis and Clark Expedition of 1803–1806, which had come into contact with the Kaws and other Missouri River tribes, negotiated many of these treaties with them. The Kaws' territory was originally the northern part of the Indian Territory. In order to make room for tribes the whites relocated from east of the Mississippi, government officials forced local tribes to occupy smaller pieces of land. In 1846, the Kaws were assigned a reservation at Council Grove on the Neosho River.

Yet white settlers overran these lands. In 1852, by an Act of Congress, the northern part of the Indian Territory became the territories of Kansas and Nebraska. In 1861, Kansas became a state. In 1862, the Homestead Act opened up Indian lands in both territories to white homesteaders. In 1867, Nebraska became a state. In 1873, the Kaws were granted a new reservation near their kinsmen, the Osages, in the diminished Indian Territory, which came to be the state of Oklahoma. In 1887, tribal lands were allotted to individual tribal members. The tribe as a whole still holds a small trust area in Osage County, Oklahoma, not far from the Kansas border.

A Kaw Indian served as vice president from 1929 to 1933, under President Herbert Hoover. His name was Charles Curtis. He was a successful jockey when young, then became a lawyer. He ran for Congress and was elected in 1892. He served fourteen years in the House of Representatives and twenty in the Senate before being chosen by Hoover as his running mate on the Republican ticket. During his career, he helped pass legislation helpful to Indians, including the Citizenship Act of 1924, which gave the right of United States citizenship to Native Americans.

From Waldman, Carl. *Encyclopedia of Native American Tribes.* New York: Facts on File Publications, 1988.

Methodology: Student Team Learning

Teaching

Organize the class into team study groups.

Using the teacher information sheet, provide students with background information about the Kaw tribe. (Social studies option: On the U.S. outline map at the end of the student reader, have students label all fifty states or those states contiguous to Kansas. This activity helps students to focus geographically on the home of the Kaw tribe.)

From the focus activity, review the meaning of customs and their importance to American Indian tribes and to other cultures.

Have the students read Mary Whitebird's "Ta-Na-E-Ka," stopping at the bottom of the second page of the story to make predictions.

a. What will happen to Mary? Explain your prediction.
b. What will happen to Roger? Explain your prediction.

Have the students finish reading the story.

In team study groups, have the students discuss the events in the story that make reference to gender equality, that is that both boys and girls had to go through Ta-Na-E-Ka, that in Kaw legends, Good Woman led warriors into battle, etc.

Have the students list and discuss customs that are very much a part of everyday life, both past and present. Focus on changes in some customs that indicate acknowledgement of gender equality:

a. Marriage vows have changed to exclude the woman saying "obey."
b. Dowries for the female are no longer necessary or practiced.
c. Some women choose not to change their last names when they marry.
d. Men and women often share the expense of a date: "Dutch Date."
e. Women ask men for dates.
f. There are now single parent adoptions.
g. There are more choices for men and women about whether to work in the home or in a career outside the house.
h Men share (not help with) household activities.
i. Men are more involved in parenting activities during the infancy stage (changing diapers, feeding, bathing, etc.).

Have the study groups go through the discussion questions listed on page 94. Keep in mind that the questions are to bring forth active discussions, not to cause one answser to be more right than another. (Option: Have students select two questions to which they would like to hear the other groups' answers. Use those requested questions for whole group discussion.)

If possible, have a knowledgeable member of the Indian community, such as tribal council members, tribal scholars, community elders, and tribal ceremonial leaders, speak to the class about tribal customs of the past and present.

Team Study Groups

Explain expected student behaviors.

1. The students will review the following team study group rules:

    a. Students have a responsibility to make sure that their teammates have learned the material.
    b. No one is finished studying until all teammates have mastered the subject.
    c. Teammates should ask each other for help before asking the teacher.
    d. Teammates may talk to each other, but quietly so that other teams will not be distracted.

2. Students will move to team study groups when directed to do so by the teacher.
3. Each team will complete a team summary that will be provided by the teacher.
4. Students will be provided with student team learning work sheets and answer sheets.
5. Students will study work sheets in teams until each student has mastered the material or until team study time expires.

Test

Explain expected student behaviors.

1. Students will receive test papers and complete the test. The test is to be taken by each student independent of the study group (see attached test).
2. After the test is completed, students may exchange papers and score each other's test, or the teacher may score the test.

Team Recognition

Give feedback.

1. Record test scores on the quiz score sheet and determine improvement points.
2. Record improvement points on team summary sheets.
3. Determine team averages.
4. Declare the SUPER TEAMS, GREAT TEAMS, and GOOD TEAMS.
5. Recognize team accomplishments through the use of bulletin board displays and/or certificates, etc.

Evaluating Attitudes and Behaviors Toward Gender Roles

Note: The purpose of this activity is to help students clarify gender equity values and to use these values in judging gender-specific behaviors and attitudes. This activity will help students become more aware of the biased behaviors and attitudes toward females and males that are typical of our society. It will also give them an opportunity to verbalize their feelings about the positive and negative ways males and females treat each other.

Give each student a copy of the events from the student story, "Ta-Na-E-Ka," which make reference to gender equality. These are the events that students were to identify in the methodology section (page 80).

Have students move into team study groups. Each group should select (if they have not already done so) a group recorder. Have each student keep a personal log of ideas and notes during this assignment, but have the recorder turn in to the teacher a summary of the ideas and information generated by the group.

Using the events from the story that refer to gender equality and any personal beliefs students might have toward female and male roles and relationships, have each group develop no fewer than three values that are good measures for judging gender-specific behaviors or attitudes.

Examples

a. Women can be good leaders of men, even in dangerous situations, like Good Woman leading warriors into battle (from the story).
b. Females have the right to choose a career different from homemaking, just as males do (personal belief).
c. Husbands do not have the right to physically or mentally abuse their wives, and wives do not have the right to physically or mentally abuse their husbands (personal belief).
d. Husbands and wives share equally in homemaking responsibilities (personal belief).

Have each group recorder read her or his group's first value while you (the teacher) list them on the board. Continue with the second value and so forth until all values are listed. Combine duplicate values or those that students think are similar enough to combine. This process will give the class a master list of values. At this point, do not require class consensus on whether each value is acceptable or not. Students will be given a chance to negotiate the values later. Make sure that each student has a copy of the master list of values.

Have students do a "Human Bias Graph" for each of the values.

Human Bias Graph

a. If classroom space permits, place a long strip of masking tape (seven to ten feet) on the floor and designate one end as "agree" with the letter **A**, and the other end as "disagree" with the letter **D**. Designate the middle of the tape as "neutral" with the letter **N**. If there is not enough space to do this, designate the front of the class as "agree" and the back of the class as "disagree," and the middle as "neutral."
b. Have each study group reach consensus, either agree or disagree, on each of the values on the master list.
c. Designate the recorder from each group as group representative. Read the first value and have those representatives from groups that agree with the value stand on the appropriate end of the masking tape; have those representatives from groups that disagree stand on the appropriate end of the masking tape.
d. Have the group representatives return to the study groups. Have those groups that agree that a value is a good measure develop reasons for this position; have those that disagree do the same. Allow the class to discuss the appropriateness of each value.
e. Repeat this process for each value.

In team study groups, have students brainstorm a list of behaviors or attitudes they think males typically exhibit toward females and females exhibit toward males. These behaviors or attitudes can be positive or negative. Don't let students get involved in making judgments at this point. Direct them to record every idea.

Examples

The woman's place is in the home.
Real men don't cry.
Men are mechanically minded.

Develop a master list of these behaviors or attitudes, eliminating duplications.

Using the values from the master list, have team study groups identify each behavior or attitude from the master list as a negative or positive. Have each group report the results, but do not attempt a consensus. Class consensus is not necessary because the main purpose is to get individual students to apply values to gender-specific behaviors and attitudes.

Example

Attitude	*Value*
The woman's place is in the home.	Women have an equal right to choose careers outside the home. Not all women want to be homemakers.

Summarizing Discussion

As a class, have students discuss how they felt during the activity.

As a class, have students discuss the value of this activity and what they personally gained from it.

Closure Activity

Have each study group designate a recorder. Have groups brainstorm customs of cultures that may be represented in the group. During this brainstorming activity, guide students to identify customs indicative of gender equality and those indicative of gender bias. Have students explain their reasons why the custom shows gender equality or bias. Remember that those customs that dictate or influence the separation of males and females into groups (all male or female civic groups, etc.) may be examples of gender bias. Have each group recorder report to the class the results of this activity. Discuss as a class the differences and similarities, if any, of the various cultural findings, if any.

Optional Closure Activity

Have students choose a custom indicative of their cultural heritage. In groups, have them create what that custom will be like in the year 2050. Report orally to the class.

Student Reader

Ta-Na-E-Ka

by Mary Whitebird

This is an autobiographical story. Mary Whitebird is 11 years old. She's turned out of the house to survive on her own—for five days. It's all part of an old Native American custom—a test of whether a young person is ready to be an adult.

As my birthday drew closer, I had awful nightmares about it. I was reaching the age at which all Kaw Indians had to take part in Ta-Na-E-Ka. Well, not all Kaws. Many of the younger families on the reservation were beginning to give up the old customs. But my grandfather, Amos Deer Leg, stood by the old traditions. He still wore handmade beaded moccasins instead of shoes. He kept his iron-gray hair in tight braids. He could speak English, but he spoke it only with white men. With his family he used a Sioux dialect.

Grandfather was one of the last living Indians who actually fought against the U.S. cavalry. Not only did he fight, he was wounded in a skirmish at Rose Creek. This was the famous battle in which the well-known Kaw chief Flat Nose lost his life. At the time, my grandfather was only eleven years old.

Eleven was a magic word among the Kaws. It was the time to Ta-Na-E-Ka, which means "flowering of adulthood." My grandfather had told us about it hundreds of times. It was the age, he said, "when a boy could prove himself to be a warrior. And a girl can take the first steps to womanhood."

"I don't want to be a warrior," my cousin, Roger Deer Leg, confided to me. "I'm going to become an accountant."

"None of the other tribes make girls go through the survival ritual," I complained to my mother.

"It won't be as bad as you think, Mary," my mother said. "Once you've gone through it, you'll never forget it. You'll be proud."

I even complained to my teacher, Mrs. Richardson. I felt that, as a white woman, she would side with me.

She didn't. "All of us have rituals of one kind or another," Mrs. Richardson said. "And look at it this way: How many girls have the chance to compete on equal terms with boys? Don't look down on your heritage."

Heritage, indeed! I didn't plan to live on a reservation for the rest of my life. I was a good student. I loved school. My favorite stories were about knights in armor and fair ladies and dragons. I had never once thought that being Indian was exciting.

But I've always thought that equal rights for women started with the Kaw. No other Indian tribe treated women more "equally" than the Kaw. Unlike most other Sioux tribes, the Kaw allowed men and women to eat together. And hundreds of years ago, a Kaw woman had the right to reject a man chosen for her—even if her father had arranged a marriage.

The wisest women (usually the old ones) often sat in tribal councils. Furthermore, most Kaw legends are about "Good Woman," a kind of super person. Good Woman led Kaw warriors into battle after battle, which they always seemed to win.

And girls as well as boys were required to go through Ta-Na-E-Ka.

Adapted from Potter, Robert R. *The Reader's Anthology*. Cleveland, Ohio: Globe/Modern Curriculum Press, 1986. Reprinted by permission of Scholastic, Inc.

The actual ceremony varied from tribe to tribe. But since the Indians' life on the plains depended on survival, Ta-Na-E-Ka was a test of survival.

"Endurance is the highest virtue of the Indian," my grandfather explained. "To survive, we must endure. When I was a boy, Ta-Na-E-Ka was more than just the symbol it is now. We were painted white with the juice of a sacred herb. Then we were sent naked into the wilderness, without so much as a knife. We couldn't return until the white had worn off. It wouldn't wash off. It took almost eighteen days.

"During that time," he went on, "we had to stay alive. We did it by trapping food, eating insects, and roots, and berries, and watching out for enemies. And we did have enemies—both the white soldiers and the Omaha warriors. They were always trying to capture Kaw boys and girls going through their endurance tests. It was an exciting time."

"What happened if you couldn't make it?" Roger asked. He was born only three days after I was, and we were being trained for Ta-Na-E-Ka together. I was happy to know he was frightened, too.

"Many didn't return," Grandfather said. "Only the strongest and shrewdest. Mothers were not allowed to weep over those who didn't return. If a Kaw couldn't survive, he or she wasn't worth weeping over. It was our way."

"What a lot of hooey," Roger whispered. "I'd give anything to get out of it."

"I don't see how we have any choice," I replied.

Roger gave my arm a little squeeze. "Well, it's only five days."

Five days! Maybe it was better than being painted white and sent out naked for eighteen days. But not much better.

We were to be sent, barefoot and in bathing suits, into the woods. Even our very traditional parents put their foot down when Grandfather suggested we go naked. For five days we'd have to live off the land. We'd have to keep warm as best we could and get food where we could. It was May. But on the northernmost shores of the Missouri River, the days were still chilly and the nights fiercely cold.

Grandfather was in charge of the month's training for Ta-Na-E-Ka. One day he caught a grasshopper. Then he showed us how to pull its legs and wings off in one flick of the fingers. And how to swallow it.

I felt sick, and Roger turned green. "It's a darn good thing it's 1947," I told Roger teasingly. "You'd make a terrible warrior." Roger just made a face.

I knew one thing. This was one Kaw Indian girl who wasn't going to swallow a grasshopper—no matter how hungry she got. And then I had an idea. Why hadn't I thought of it before? It would have saved nights of bad dreams about squooshy grasshoppers.

I headed straight for my teacher's house. "Mrs. Richardson," I said, "would you lend me five dollars?"

"Five dollars!" she exclaimed. "What for?"

"You remember the ceremony I talked about?"

"Ta-Na-E-Ka. Of course. Your parents have written and asked me to excuse you from school so you can take part in it."

"Well, I need some things for the ceremony," I said, in a half-truth. "I don't want to ask my parents for the money."

"It's not a crime to borrow money, Mary. But how can you pay it back?"

"I'll baby-sit for you ten times."

"That's more than fair," she said. She went to her purse and handed me a crisp, new, five-dollar bill. I'd never had that much money at once.

"I'm happy to know the money's going to be put to a good use," Mrs. Richardson said.

A few days later, Ta-Na-E-Ka began. First came a long speech from my grandfather. It was all about how we had reached the age of decision, how we now had to take care of ourselves. We had to prove that we could survive the most horrendous of ordeals.

All the friends and relatives gathered at our house for dinner and made jokes about their own Ta-Na-E-Kas. They all advised us to fill up now, since for the next five days we'd be eating crickets. Neither Roger nor I was very hungry.

"I'll probably laugh about this when I'm an accountant," Roger said, trembling.

"Are you trembling?" I asked.

"What do you think?"

"I'm happy to know boys tremble too," I said.

At six the next morning, we kissed our parents and went off to the woods. "Which side do you want?" Roger asked. According to the rules, Roger and I would stake out "territories" in separate areas of the woods. We weren't to communicate during the whole ordeal.

"I'll go toward the river, if it's okay with you," I said.

"Sure," Roger answered. "What difference does it make?"

To me, it made a lot of difference. There was a marina a few miles up the river, and there were boats anchored there. At least I hoped so. I figured that a boat was a better place to sleep than under a pile of leaves.

"Why do you keep holding your head?" Roger asked.

"Oh, nothing. Just nervous," I told him. Actually, I was afraid I'd lose the five-dollar bill, which I had tucked into my hair with a bobby pin. As we came to a fork in the trail, Roger shook my hand. "Good luck, Mary."

"N'ko-n'ta," I said. It was the Kaw word for *courage*.

The sun was shining and it was warm. But my bare feet began to hurt right away. I saw one of the berry bushes Grandfather had told us about. "You're lucky," he had said. "The

berries are ripe in the spring, and they are delicious and nourishing." They were orange and fat and I popped one into my mouth.

Arghl I spat it out. It was awful and bitter. Even grasshoppers were probably better tasting. However, I never intended to find out.

I sat down to rest my feet. A rabbit hopped out from under the berry bush. He nuzzled the berry I'd spat out and ate it. He picked another one and ate that, too. He liked them. He looked at me, twitching his nose. Then I watched a red headed woodpecker tap on an elm tree. I caught a glimpse of a skunk waddling through some twigs. All of a sudden, I realized I was no longer frightened. Ta-Na-E-Ka might be more fun than I'd expected. I got up and headed toward the marina.

"Not one boat," I said to myself, depressed. But the restaurant on the shore, "Ernie's Riverside," was open. I walked in, feeling silly in my bathing suit. The man at the counter was big and tough looking. He wore a sweatshirt with the words "Fort Sheridan, 1944," and he had only three fingers on one of his hands. He asked me what I wanted.

"A hamburger and a milk shake," I said. I held the five-dollar bill in my hand so he'd know I had money.

"That's a pretty heavy breakfast, honey," he said.

"That's what I always have for breakfast," I lied.

"Forty-five cents," he said, bringing me the food. (Back in 1947, hamburgers were twenty-five cents and milk shakes were twenty cents.) "Delicious," I thought. "Better'n grasshoppers. And Grandfather never once said that I couldn't eat hamburgers."

While I was eating, I had a grand idea. Why not sleep in the restaurant? I went to the ladies' room and made sure the window was unlocked. Then I went back outside and played along the riverbank. I watched the water birds, trying to identify each one. I planned to look for a beaver dam the next day.

The restaurant closed at sunset, and I watched the three-fingered man drive away. Then I climbed in the unlocked window. There was a night-light on, so I didn't turn on any lights. But there was a radio on the counter. I turned it on to a music program.

It was warm in the restaurant, and I was hungry. I helped myself to a glass of milk and a piece of pie. But I meant to keep a list of what I'd eaten, so I could leave money. I also meant to get up early. Then I could sneak out through the window and head for the woods before the three-fingered man returned. I turned off the radio. I wrapped myself in the man's apron. And, in spite of the hardness of the floor, I fell asleep.

"What the heck are you doing here, kid?"

It was the man's voice.

It was morning. I'd overslept. I was scared.

"Hold it, kid. I just wanna know what you're doing here. You lost? You must be from the reservation. Your folks must be worried sick about you. Do they have a phone?"

"Yes, yes," I answered. "But don't call them."

I was shivering. The man, who told me his name was Ernie, made me a cup of hot chocolate. Meanwhile, I explained about Ta-Na-E-Ka.

"Darnedest thing I ever heard," he said, when I was through. "Lived next to the reservation all my life, and this is the first I've heard of Ta-Na whatever-you-call-it." He looked at me, all goose bumps in my bathing suit. "Pretty silly thing to do to a kid," he muttered.

That was just what I'd been thinking for months. But when Ernie said it, I became angry. "No, it isn't silly. It's a custom of the Kaw. We've been doing this for hundreds of years. My mother and my grandfather and everybody in my family went through this ceremony. It's why the Kaw are great warriors.

"Okay, great warrior," Ernie chuckled, "suit yourself. And if you want to stick around, it's okay with me." Ernie went to the broom closet and tossed me a bundle. "That's the lost-and-found closet," he said. "Stuff people left on boats. Maybe there's something to keep you warm."

The sweater fitted loosely, but it felt good. I felt good. And I'd found a new friend. Most important, I was surviving Ta-Na-E-Ka.

My grandfather had said Ta-Na-E-Ka would be filled with adventure. I was certainly having my fill. And Grandfather had never said we couldn't accept hospitality.

I stayed at Ernie's Riverside for the whole five days. In the mornings, I went into the woods. There I watched the animals and picked flowers for each of the tables in Ernie's. I had never felt better. I was up early enough to watch the sun rise on the Missouri, and I went to bed after it set. I ate everything I wanted—insisting Ernie take all my money for the food.

"I li keep this in trust for you, Mary," Ernie promised. "In case you are ever desperate for five dollars."

I was sorry when the five days were over. I'd enjoyed every minute with Ernie. He taught me how to make western omelets and Chili Ernie Style (that's still one of my favorite dishes). And I told Ernie all about the legends of the Kaw. I hadn't realized I knew so much about my people.

But Ta-Na-E-Ka was over. As I neared my house, at about nine-thirty in the evening, I became nervous all over again. What if Grandfather asked me about the berries and the grasshoppers? And my feet were hardly cut. I hadn't lost a pound, and my hair was combed.

"They'll be so happy to see me," I told myself hopefully, "that they won't ask too many questions."

I opened the door. My grandfather was in the front room. He was wearing the ceremonial beaded deerskin shirt which had belonged to *his* grandfather.

"N'g'da'ma," he said. "Welcome back."

I hugged my parents warmly. Then I let go when I saw my cousin Roger sprawled on the couch. His eyes were red and swollen. He'd lost weight. His feet were an unsightly mass of blood and blisters. And he was moaning, "I made it, see. I made it. I'm a warrior. A warrior."

My grandfather looked at me strangely. I looked clean, well fed, and radiantly healthy. My parents got the message. My uncle and aunt gazed at me with hostility.

Finally my grandfather asked, "What did you eat to keep you so well?"

I sucked in my breath and blurted out the truth, "Hamburgers and milk shakes."

"Hamburgers!" my grandfather growled.

"Milk shakes!" Roger moaned.

"You didn't say we *had* to eat grasshoppers," I said meekly.

"Tell us about your Ta-Na-E-Ka," my grandfather commanded.

I told them everything, from borrowing the five dollars, to Ernie's kindness, to watching the beaver.

"That's not what I trained you for," my grandfather said sadly.

I stood up. "Grandfather, I learned that Ta-Na-E-Ka is important. I didn't think so during training. I was scared stiff of it. I handled it my way. And I learned I had nothing to be afraid of. There's no reason in 1947 to eat grasshoppers when you can eat a hamburger."

Inside, I was shocked at my own boldness. But I liked it. "Grandfather, I'll bet you never ate one of those rotten berries yourself."

Grandfather laughed! He laughed aloud! My mother and father and aunt and uncle were all dumbfounded. Grandfather never laughed. Never.

"Those berries—they are terrible," Grandfather admitted. "I could never swallow them. On the first day of my Ta-Na-E-Ka, I found a dead deer—shot by a soldier, probably. It kept my belly full for the entire period of the test!"

Grandfather stopped laughing. "We should send you out again," he said.

I looked at Roger. "You're pretty smart, Mary," Roger groaned. "I'd never have thought of what you did."

"Accountants just have to be good at arithmetic," I said comfortingly. "I'm terrible at arithmetic."

Roger tried to smile, but couldn't. My grandfather called me to him. "You should have done what your cousin did. But I think you are more aware of what is happening to our people today than we are. I think you would have passed the test under any circumstances, in any time. Somehow, you know how to live in a world that wasn't made for Indians. I don't think you're going to have any trouble surviving."

Grandfather wasn't entirely right. But I'll tell about that another time.

Location of Kaw Indians

Handout

Discussion Questions

1. Read "Ta-Na-E-Ka" to the bottom of page 87. Stop and predict what will happen to Mary. Predict what will happen to Roger.

2. After reading the story, retell it to a partner in one or two minutes, staying in sequence. Then have the partner retell it. (This is a comprehension check.)

3. Describe Mary's character traits, using specific story details. Describe Roger's character traits, using specific story details.

4. Describe Grandfather by appearance and personality. What was he noted for? Why do you think he was the person in charge of the training?

5. How would you evaluate Mary's decision to avoid the customs of her tribe? What did she gain by this decision? What did she lose? What decision do you think Mary should have made?

6. Do you think Mary tried to avoid her tribe's customs because she was a female?

7. Keeping in mind all your information about Grandfather, reread page 92. Is his acceptance of Mary's success realistic? Base your answer upon story details.

8. How do you think Mary's aunt and uncle felt about the way she handled her test?

9. How do you think Mary's aunt and uncle felt toward her after hearing her story?

10. How do you think others in the family and tribe felt about Grandfather's Ta-Na-E-Ka, knowing his survival was probably aided by a white soldier?

11. Did the "Good Woman" actually fight in the Kaw battles? If so, why are only males spoken of as warriors?

12. In today's society there are many ways to be a warrrior, for both women and men. What are some of these ways?

13. Using "Desert Storm" as an example, discuss how the role of women in military combat is changing.

14. Why do you think endurance was the "highest virtue of the Indian"? Do you feel endurance is still the highest virtue of the Indian? If so, explain. If you disagree, name three important traits you feel Indians need to have. Why are they important?

15. How did the Kaw Indians treat their children? Is there a difference in the way children are treated today?

16. When Roger compliments Mary about her success, why does she say, "I'm terrible at arithmetic"?

17. If the roles were reversed, do you think Roger would have said, "I'm terrible at arithmetic"? Why or why not?

18. Do you think Mary's breaking into a restaurant for food was appropriate? Why or why not? If you had been in Mary's place, would you have broken into the restaurant?

Student Team Learning Work Sheet

Ta-Na-E-Ka

1. How old were Kaws when they participated in Ta-Na-E-Ka?
2. What is the meaning of Ta-Na-E-Ka?
3. What was the purpose of the Ta-Na-E-Ka experience?
4. Why did Mary and her cousin balk at going through the Ta-Na-E-Ka ritual?
5. What were the reasons Mary viewed the Kaw tribe as always having had equal rights for women?
6. Ta-Na-E-Ka was considered a test for what?
7. How long was Ta-Na-E-Ka to last?
8. When Mary's and Roger's grandfather was a boy, what did the boys and girls have to do for Ta-Na-E-Ka?
9. What were the "new" requirements for Mary and Roger to experience Ta-Na-E-Ka?
10. What was done to train Mary and Roger for the ritual?
11. Roger and Mary could not communicate with one another during the ritual. Why did Mary choose her "territory" to be that toward the river?
12. Why did Mary borrow five dollars from her teacher?
13. How did Mary survive during her Ta-Na-E-Ka?
14. When Mary and Roger returned home, how did they look?
15. When Mary's grandfather and relatives became upset at the way Mary spent her time, how did Mary defend herself?
16. What was her grandfather's reaction?
17. After Mary admitted how she had fed herself during the week, her grandfather admitted that he had survived on what?

Student Team Learning Answer Sheet

Ta-Na-E-Ka

1. How old were Kaws when they participated in Ta-Na-E-Ka?
   Answer: Eleven

2. What is the meaning of Ta-Na-E-Ka?
   Answer: "Flowering of adulthood"

3. What was the purpose of the Ta-Na-E-Ka experience?
   Answer: It was the time when boys and girls could test themselves to see if they were ready for adulthood.

4. Why did Mary and her cousin balk at going through the Ta-Na-E-Ka ritual?
   Answer: Her cousin, Roger, wanted to be an accountant and saw no point in going through the old Indian custom. Mary never thought that being Indian was exciting, and didn't plan to live on the reservation after she was grown. Both thought the "old ways" were outmoded.

5. What were the reasons Mary viewed the Kaw tribe as always having had equal rights for women?
   Answer: (1) Kaw men and women could eat together.
   (2) A Kaw woman could reject a man chosen for her by her father.
   (3) Kaw wise women sat in tribal councils.
   (4) Kaw legends talked about "Good Woman" who led the warriors into battles.
   (5) Girls, as well as boys, were required to go through Ta-Na-E-Ka.

6. Ta-Na-E-Ka was considered a test for what?
   Answer: Survival

7. How long was Ta-Na-E-Ka to last?
   Answer: Five days

8. When Mary's and Roger's grandfather was a boy, what did the boys and girls have to do for Ta-Na-E-Ka?
   Answer: They were sent naked into the wilderness, after having been painted white with a sacred herb. They could not return until the white had worn off, which took about eighteen days. They had to stay alive as best they could by finding food and shelter any way possible.

9. What were the "new" requirements for Mary and Roger to experience Ta-Na-E-Ka?
   Answer: They were to be sent, barefoot and in bathing suits, into the woods. For five days they were to live off the land, keeping warm and fed as best they could.

10. What was done to train Mary and Roger for the ritual?
    Answer: Their grandfather trained them for one month in how to find food in the woods.

11. Roger and Mary could not communicate with one another during the ritual. Why did Mary choose her "territory" to be that toward the river?
    Answer: It was closer to a marina and boats (so she might find a boat to sleep in).

12. Why did Mary borrow five dollars from her teacher?
    Answer: To have money for food

13. How did Mary survive during her Ta-Na-E-Ka?
    Answer: She stayed at Ernie's Riverside restaurant the whole five days, eating and sleeping there. In the mornings she went into the woods, observing nature.

14. When Mary and Roger returned home, how did they look?
    Answer: Mary was clean, hadn't lost a pound, and her hair was combed. Roger had lost weight, had red and swollen eyes, and cut and blistered feet.

15. When Mary's grandfather and relatives became upset at the way Mary spent her time, how did Mary defend herself?
    Answer: She said that she quickly learned to handle it "her way." That there was no reason in 1947 to eat berries and grasshoppers when you could eat a hamburger.

16. What was her grandfather's reaction?
    Answer: He told her he thought she was more aware of what was happening to their people during the present than the older ones were. She had learned to live in a world that wasn't made for Indians; therefore, she was not going to have any trouble surviving.

17. After Mary admitted how she had fed herself during the week, her grandfather admitted that he had survived on what?
    Answer: He had found a dead deer the first day he was out in the woods and so had enough deer meat to last the entire time.

Student Team Learning Test

To-Na-E-Ka

Directions: Choose the correct answer to the following multiple-choice questions. Enter the letter of your choice in the space provided to the left of the question.

_____ 1. Ta-Na-E-Ka is an Indian (a) warrior (b) traditional dance (c) test of survival.

_____ 2. In order to participate in Ta-Na-E-Ka, a Kaw's age was to be (a) eleven (b) thirteen (c) ten.

_____ 3. The meaning of Ta-Na-E-Ka is (a) "becoming a warrior" (b) "passage to teenager" (c) "flowering of adulthood."

_____ 4. Roger and Mary are taught about Ta-Na-E-Ka by (a) Chief Flat Nose (b) Mary's grandfather (c) the teacher, Mrs. Richardson.

_____ 5. Mary says that the Kaw tribe gave women equal rights. As one example, she tells that women (a) took part in tribal government (b) managed some of the local stores (c) hunted deer.

_____ 6. During Grandfather's Ta-Na-E-Ka, the experience lasted (a) five days (b) until the white paint wore off (c) until they got too hungry.

_____ 7. During Ta-Na-E-Ka, Mary survives by eating (a) grasshoppers (b) hamburgers (c) berries.

_____ 8. Mary sleeps in a (a) boat (b) cave (c) restaurant.

_____ 9. When Mary tells the family about her Ta-Na-E-Ka, her grandfather (a) gets angry (b) shakes his head and says she will never be a warrior (c) admits he ate deer for food.

_____ 10. Grandfather decides that Mary passed the test because she (a) showed her complete respect for the old ways (b) tried her best (c) knew how to survive in the modern world.

Student Team Learning Test Key

To-Na-E-Ka

1. c
2. a
3. c
4. b
5. a
6. b
7. b
8. c
9. c
10. c

Quiz Score Sheet

Student	Date:			Date:			Date:		
	Quiz:			Quiz:			Quiz:		
	Base Score	Quiz Score	Improvement Points	Base Score	Quiz Score	Improvement Points	Base Score	Quiz Score	Improvement Points

Team Summary Sheet

Team Name _____

Team Members	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total Team Score														
*Team Average														
Team Award														

* Team Average = Total Team Score ÷ Number of Team Members

Handout

Self-Exploration Development Activity

In your "coming of age" growing-up process, there are certain events that signal that you have passed a milestone. A few such examples are shown below.

Started talking
First day at school
First stomp dance
First overnight away from home
First baby-sitting
First time earned money
First boyfriend/girlfriend
Lost first tooth
First pet of own
First bicycle
First hunting trip
First time cooked own meal
First trip to dentist
First haircut

Step 1:

On "My Lifeline," write these events in a box showing the chronological point at which they happened. Write in your age at the time of the event in the blank below the box.

Step 2:

Project some key future events that you expect to have happen or things you plan to accomplish in the rest of your life, such as:

Buying your first car
Going on your first real date
Going to high school
Graduating
Getting first job
Living on your own
Having first child
Going to college
Retiring

Step 3:

Pick from the list and add others of your own to your lifeline showing at what age you expect to reach these milestones. Anticipating how long your own lifeline will be gives you an idea of when you need to plan for the future key points in your life.

Handout

My Lifeline

Lesson 3

Maria Tallchief: Dancer with a Dream

Lesson Focus: This educational equity lesson focuses on the hardships experienced by Maria Tallchief in her efforts to become a world-class ballerina. Students have an opportunity to learn many things from this lesson, but primarily they will learn of the artistic achievements of this young Osage woman and of the necessity of believing in one's self for success and happiness.

Summary	*Handouts*
Introduction	Student Reader: "Maria Tallchief: Dancer with a Dream"
Learning goal	Definitions
Learning objectives	Newspaper Story: Seventeen-Year-Old Dances among Spirits
Thinking objective	
Story objectives	
Focus activity	
Suggested teaching activities	

Introduction

The student reading for this lesson, "Maria Tallchief: Dancer with a Dream," relates the story of how a young Osage girl from Fairfax, Oklahoma, became a prima ballerina despite difficult obstacles and a series of disappointing setbacks. There are many equity lessons that students, both female and male, can learn from this story. Throughout the lesson the teacher should keep the students' attention focused on Tallchief's determination and the barriers that stood between her and success because she was Indian. At some point in the lesson students may raise the point that Tallchief had confidence in herself, and succeeded, because she came from a family that was well-to-do financially. Emphasize to students that success can be achieved by persons who come from less affluent backgrounds. Remind them that Maria faced many obstacles that could not be overcome by money, but only by persevering and having confidence in herself. While teaching this lesson, use the objectives below as guides for emphasizing important issues and considerations and focusing on what students should learn.

Learning Goal

Students will understand the ability of women to make important artistic contributions to their own culture and to the entire world.

Learning Objectives

Students will be able to relate the important moments in Maria Tallchief's early career.

Students will be able to identify the importance of courage and determination to future success.

Students will be able to understand that Maria Tallchief had many opportunities to quit and didn't; they will be able to apply that understanding to their own experiences.

Students will be able to identify cultural customs that make it easier for a woman to become a classical dancer than for a man to do so.

Thinking Objective

Students will understand the importance of attitude in determining their own futures; they will recognize and assess positive attitudes in themselves and in others.

Story Objectives

Students will be able to identify the obstacles Maria Tallchief overcame in order to achieve her dream of being a classical dancer. They will recognize that the obstacles had three different sources: other people, her own physical ability and strength, and her own personality.

Students will recognize the role of determination in Maria Tallchief's success and acknowledge that ambition and courage are as important to a woman as they are to a man.

Focus Activity

Have the students discuss various types of dancing, especially dancing with which they're familiar—from traditional dancing to modern rock.

- Which dance was easiest to learn?
- Which was the hardest?
- Were they embarrassed at first?
- Were they afraid someone might make fun of them?
- Did they hope to impress someone—a girl or a boy at a school dance, perhaps, or a tribal leader—and not do very well? How did they feel?
- Did they ever practice for hours until they finally learned the dance? How did they feel when they succeeded?
- Who else is involved in the different dance forms?
- Do different people have different roles? Have them compare the roles of men and women in different dance situations—a school dance, a traditional dance ceremony.
- How are male and female roles different?
- How are they alike?
- Is it easier for a girl or for a boy to dance in the different situations?
- How does dancing make you feel? (Each student should have an opportunity to answer this question.)

Suggested Teaching Activities

Have students read the story, "Maria Tallchief: Dancer with a Dream" and locate each of Tallchief's stated goals.

- Have them underline each goal (using a colored pencil, if possible).

- Which goals were long-term, even lifetime, goals?
- Which were short-term (a year or less)?
- How did the goals relate to each other?

Have students go through the story again to locate conflicts. Have them underline each conflict (using a different color).

Have students locate emotional reactions and underline these (using a third color).

Have students discuss each conflict and Tallchief's reaction to it.

- How did focusing on her goals help?
- What conflicts resulted from the things she did? How did she deal with them?
- What conflicts had nothing to do with her own behavior? How did she deal with them?

Discuss success. Point out that when Tallchief first danced in the *Chopin Concerto*, Krassovska's name appeared on the program, yet Tallchief was happy. Lead them to understand that success is doing what you love to do, and that it is not necessary to go to Los Angeles or New York to be successful. Have the students come up with a definition of "successful." Have them look for successful people—especially women—closer to home.

Invite a local female artist to speak to the class about her dreams and how she achieved (or is working toward) them.

Have the students identify Native Americans, especially women, currently working in various art forms—acting, writing, music, dance, etc. If possible, have them write to one person, explaining the purpose of the class, and asking the person to respond with an example of how she overcame obstacles. If they write, have them include a self-addressed, stamped envelope for a reply, and make sure the students understand that not all letters will reach the artist or will be answered. Point out to them that if they take a chance they might be disappointed.

Have the students speculate about what might have happened to Maria Tallchief if she had quit the Ballet Russe and gone home as her mother wanted. Might she have found success somewhere else, in the movies, perhaps, because she was in Los Angeles? Or, having quit once, would it be easier to quit a second time? And a third?

Many people have never heard of Maria Tallchief. Does that mean that she was not successful? Or just a little bit successful? Do you have to have fame and fortune to be successful? Have the students look around them to find ordinary people who are successful and happy, using the definition arrived at earlier.

As closure for this lesson, the teacher might elect to have students read "Seventeen-Year-Old Dances among Spirits," a newspaper story about Mac McLaughlin, a seventeen-year-old boy who won the Fancy Dance Championship in competition at Bloomington, Indiana. A discussion of this story should focus on

a. a comparison of this boy's achievements in dancing and those of Maria Tallchief
b. some difficulties McLaughlin might have faced during the years he learned to powwow, emphasizing how his light skin and blond hair may have been a barrier just as Tallchief's Indian heritage may have been for her
c. a comparison of Indian dancing with other forms of dancing. Consider having an authority on Indian dancing visit the class and explain the various dances and the roles that females and males play in each. If there are Cherokee students in the class, the teacher should be aware that powwow dancing and Cherokee stomp dancing are not the same. Do not offend Cherokee students by overlooking the stomp dance. There may be several resource people in the community who can explain stomp dancing, including its deep cultural aspects, to the class. This may lead to a discussion of other Cherokee cultural and ceremonial activities. Make sure the role of females and males are given full consideration.

Student Reader

Maria Tallchief: Dancer with a Dream

by Marion Gridley

Betty Marie Tall Chief wanted to be a *ballerina*, but not just an ordinary ballerina. She wanted to be a *prima* ballerina—a star. She knew it wouldn't be easy to achieve her dream. It would take determination, hard work, and sacrifice. But when she was a little girl dreaming of future greatness, she could not have imagined how hard it would be to achieve. After all, in the beginning, she had advantages other girls her age didn't have.

Betty Marie Tall Chief was born in Fairfax, Oklahoma, in 1925 to an Osage father, Alexander Tall Chief, and a Scottish-Irish-Dutch mother, Ruth Porter. Her family was well-to-do, and Tall Chief had opportunities many children living during the *Great Depression* of the 1930s could only dream about. Moreover, she was not a girl to give up easily. She was willing to work hard to make the most of every opportunity that came her way.

When she was eight years old, her father moved the family to Los Angeles. There, Tall Chief and her younger sister, Marjorie, were enrolled in music and ballet lessons. Their teacher was Madame Bronislava Nijinska, one of the finest ballet teachers in North America. It was a wonderful opportunity. Madame Nijinska was not only a great teacher, she was a brilliant *choreographer*; among her works was a ballet she created for the *Chopin Concerto*. To study under Nijinska was an opportunity given to only a few students.

Ballet is not easy. It means many hours of practice, of painful bending, twisting, and stretching. It means repeating the same turn, the same step, over, and over, and over, until your body aches and you want to cry with exhaustion. It means missing movies and parties, and hearing the sounds of your friends' laughter through the open window while you practice and practice and practice. It means going without something you want so that you can buy new ballet shoes. Only the most determined succeed. Tall Chief's efforts to learn soon made her one of Madame Nijinska's best students.

When she was fifteen, Tall Chief danced at the Hollywood Bowl in the ballet Madame Nijinska had created for the *Chopin Concerto*. She was still only a student, but she danced joyfully, powerfully. Now she had a second dream. One day, she told herself, when I am a professional, I will dance the *Chopin Concerto* on the great stages of the world.

And she continued to practice and practice. The Great Depression passed and World War II began. In 1941, when Tall Chief was seventeen, she was asked to join the great dance company *Ballet Russe de Monte Carlo* on its 1941 Canadian tour. She was no longer a student, but a professional. Of course, she would not

Durr, W.; Le Pere, J.; Bean, R.; Glaser, N.; and Earnhardt, K., eds. *Beacons*. Dallas, Tex.: Houghton Mifflin, 1981.

start out as a prima ballerina; that would take many months, and even years, of work. At first she would be only a member of the corps de ballet. Her name would appear in small print in the program, if indeed it was printed at all. Yet this was the first step, the first chance she would have to learn what the life of a professional dancer was like.

Hundreds of other young dancers in Los Angeles—and thousands around the country—had hoped for the same opportunity, and it was hers. Betty Marie Tall Chief must have been dizzy with excitement and, at the same time, a little frightened and lonely when she said goodbye to her parents and sister and left with the Ballet Russe for Canada.

This new step toward achieving her dream didn't guarantee success. Tall Chief knew that her position was only temporary. Because of the war, many European dancers could not travel to North America. When the war ended, she would be competing with many dancers. Tall Chief was determined to make the most of her opportunity with the Ballet Russe. She promised herself that, before the three-month tour ended, she would earn a permanent place with the company.

Tall Chief worked harder than she had ever worked in her life, harder than she'd worked when she spent hours in Madame Nijinska's class practicing the simplest steps over and over and over, harder than she'd worked when she had to learn the role in the *Chopin Concerto* two years earlier. Her every day was filled with work. There were rehearsals, and fittings for costumes, and more rehearsals, meals eaten on the run, short moments of rest, and then more rehearsals. Because the Ballet Russe was a small company, all the dancers had to learn many parts, because if one dancer was sick another would have to fill in. Tall Chief worked longer, practiced harder, and put more effort into learning each part than any other dancer. She learned quickly. Soon she could fill in where many of the other dancers could not. This meant she had more of an opportunity to earn a solo part, which is what all of the dancers dreamed of doing.

Some of the other dancers in the corps de ballet began to grow jealous. Instead of working harder themselves, they began to think of ways to make dancing more difficult for her. Tall Chief was shy, so she made the mistake of spending a lot time by herself, instead of with the others. They thought she didn't like them.

She made another mistake. In those days people traveled by train everywhere they went. Ordinary travelers rode together in large cars and slept in berths. The wealthier travelers paid for a Pullman car, a large roomy area with a real bed. As a child, Tall Chief had always traveled by Pullman car, and so when she joined the Ballet Russe, she paid for a Pullman car for herself. What she didn't realize was that the members of the corps de ballet rode together in a car and slept in berths; only the stars had Pullmans. After a while, the other dancers decided she was arrogant, and their jealousy deepened.

Then one night, just before the curtain was to rise, Tall Chief was told that she would dance a small part in the ballet *Gaieté Parisienne*. This ballet, based on Offenbach's opera *La Vie Parisienne*, was first performed in London by the Ballet Russe in 1938. It was a lively, exciting ballet that demanded both high energy and talent.

The part called for Tall Chief to do a series of fouettés—whipping kickouts performed with one raised leg while at the same time balancing and spinning on one toe. She was wonderful, so wonderful that when she had finished, the audience clapped and cheered, and the principal dancers—including Danilova, the star of the Ballet Russe—praised her. The members of the corps de ballet were more jealous than ever.

After that, Tall Chief was given other good parts. She never knew until the last minute what role she would dance. Sometimes she'd be dressed and ready for one role and would have to change into a very different costume. It didn't matter because she was always prepared.

Soon another opportunity came her way. In Montreal, the company was to present a benefit performance for the war effort. Lord Athlone, the governor general of Canada, and

his wife, Princess Alice, would attend. Tall Chief would dance an important role in the ballet *Snow Maiden*. It wasn't just the presence of important guests that thrilled her. It was the role itself, for the first dancer who had danced it was Danilova, Tall Chief's idol, the star of the company.

Imagine the person you most admire. Imagine being in the same place with that person, doing something that person once did—maybe playing basketball with an NBA champion, or acting with an Academy Award winner. It was like that for Tall Chief. She would be on stage with Danilova, dancing the same role her hero had once danced.

Betty Marie Tall Chief had never danced with more power and beauty. The audience loved her. After the performance everyone praised her, including Danilova and Princess Alice, who predicted Tall Chief would become one of the great names in ballet. The critics said the same thing. After long years of work, Tall Chief was finally beginning to realize her dream.

But one sour note remained to spoil her happiness. The dancers in the corps de ballet were now openly hostile. They no longer whispered behind her back; now they made cutting remarks to her face. Some said she got the good parts because she was a student of Madame Nijinska and not because she herself was good. Some said that her father was a millionaire so she got to ride in Pullman cars while they had to go by coach. They called her "Wooden Indian" and "Princess Iceberg."

She had one good friend, a dancer named Helen Kramer. One day, Helen told her that the others were cruel because they thought Tall Chief didn't like them. "After all," Helen pointed out, "you keep to yourself all day, and have your own Pullman car when we travel. You act as though you don't want to have anything to do with the other dancers, so they say you think you're too good for them."

From then on Tall Chief tried to be friendly. She stopped riding in her own Pullman car and traveled by coach with the others. She went out of her way to be nice. It didn't work. The mean comments continued.

The rest of the tour was lonely and depressing. The weather was cold, and they were always traveling or working. She was glad to have Helen Kramer's friendship, for she could talk to Helen about how she felt, and with Helen's support she was able to brush aside the mean and jealous comments the other dancers made.

Then Tall Chief had another worry. They would reach New York soon, and she wouldn't have the special parts anymore. There would be many dancers in New York, so she'd be right back in the corps de ballet. It was the special parts that kept her going when everything seemed terrible. How could she survive without them?

When Mr. Denhem, the manager of the Ballet Russe, offered her a full contract, he made sure she understood that she would not be given major roles right away. "You'll have to learn to endure the hard times," he told her. "If you don't have what it takes to be a dancer, you might as well quit right now. But I think you have what it takes."

Tall Chief wasn't afraid of practice. She could live with disappointment. All that mattered was dancing. She would stay with the company and dance no matter what.

When opening night in New York arrived she was back in the corps de ballet, with no special role to dance. The others laughed because she was no longer special. "Now that you're in New York, you'll have to come down to earth," they told her. "You'll have to dance ordinary parts like the rest of us."

Tall Chief ignored their taunts and focused her thoughts on the coming performance.

Then a series of unexpected things happened. On opening night she was waiting in the wings for her cue to go on stage with the corps de ballet, when the dance director told her to change into another costume. One of the soloists hadn't arrived. As had happened so often, Tall Chief was given another chance to show what she could do. This was New York City. And it was opening night. The greatest ballet fans would be there to watch. And the

critics. It was the chance of a lifetime. Let the others be jealous. This was her greatest opportunity yet.

Quickly she changed. Quickly she redid her makeup for the solo. She started to go over to the steps.

And then the soloist arrived. Just as quickly as she had been told to get into costume and get ready to dance a solo, Tall Chief was told to return to the corps de ballet.

They were all laughing openly. "Miss High and Mighty didn't make it this time," one of the dancers said. "She never will. Poor little rich girl. Poor little Wooden Indian."

Tall Chief was determined that they would not see how their words stung. She would not give them the satisfaction of knowing how much she was hurt. With a smile on her face, she returned to her place with the others. She filled each of her steps, every turn, with life and fire. One day she would be a great prima ballerina. For now she would do her best as one of the corps de ballet. It was a bittersweet victory when she saw the envy and admiration in the eyes of the other dancers. She was superb, and they knew it.

A few minutes later she danced off into the wings to find a red-faced dance director waiting with another costume. Another soloist had not shown up, and once again Tall Chief had to change costumes and get ready for a different role. She was hardly changed, and the new costume barely fastened, when she was back on stage, dancing alone in front of the New York audience.

That night there was a party after the ballet. Mia Slavenska, one of the distinguished dancers with the Ballet Russe, approached Tall Chief. "You're ready for greater roles," Slavenska told her. "You've earned them. But there's a problem."

What now, Tall Chief wondered.

Mia Slavenska smiled. "You'll have to change your name. Mr. Denhem wants you to have a new name—a Russian name, to go with the image of the Ballet Russe."

"We could change your last name to Talichieva," someone suggested. "That's a good Russian name."

For the first time in her life, Tall Chief found something more important to her than dancing. "Never!" she said. "I will not change my last name! It's a good American name. I'm proud of it. I'm not a Russian."

Nothing that anyone could say would change her mind, though even Mr. Denhem tried to convince her that she would be more successful if people thought she was a Russian dancer.

"I'll change my first name," she said finally. "I'll be Maria if you want. But I will not change Tall Chief. You can spell it as one word, if you want to, but I won't let you change the way it's pronounced."

So it was decided. Betty Marie Tall Chief put aside her childhood name and became known as Maria Talichief, the Osage dancer who would go a long, long way.

Her letters home were filled with wonder and excitement. It seemed like a miracle that so many good things were happening to her. Dancing was a miracle. She said nothing of the mean things the other dancers said to her. She wrote of her future, of the promise it held. She was eager, now, to dance greater roles. She was sure now that she would someday be a prima ballerina.

Imagine, then, the excitement she felt when she learned that the Ballet Russe was going to do Nijinska's *Chopin Concerto*. Hadn't she danced the very same ballet only two years ago at the Hollywood Bowl? Of course, she'd been a child then, a mere student, an amateur. But think how she would dance the ballet now. Excitement made it hard for her to think, to sleep, to eat, to do anything but dream of the great day she would appear as a professional in the *Chopin Concerto*.

The day finally came when the names of the cast were posted—and Talichief's name was not on the list. Why wasn't she included? She longed with all her being to dance the

Concerto. Surely she could have been given a small part. She didn't expect to have a major role. But to have no role at all? Why?

Tallchief tried to tell herself that she was still but an inexperienced dancer. She could hardly expect to have everything she wanted. She tried to think of the roles she was given. One of them was a small part in *Rodeo*, a new modern ballet choreographed by Agnes de Mille. It met with tremendous success, and Tallchief received acclaim for her work in it. But she was not happy. She was depressed; she couldn't eat; she grew thinner and thinner. It was like a sickness, but it was her spirit and not her body that was sick.

Day after day, she watched the rehearsals for the *Concerto*. Krassovska, one of the great stars of the Ballet Russe, was dancing the very role Tallchief had danced two years before. Some of the movements had been changed, and Tallchief watched to learn the changes. Indeed, she watched all the dancers so that she could fill in for any of them if the need arose.

When the *Chopin Concerto* opened at the Metropolitan Opera House, Tallchief watched from the wings. She saw herself in every turn, imagined herself in every graceful movement of the dance. It was almost real, but it wasn't real. She was forced to admit that she was only an observer standing on the sidelines.

The program was a great triumph. Danilova and Krassovska received ovation after ovation. Tallchief rejoiced with her beloved idol, Danilova, and for her friend Krassovska, and for her teacher, Madame Nijinska, who had created the dance. But her delight was edged with despair. When was the promised time coming when she would be a great star?

Where were the important roles she had been promised? She worked so hard, tried so hard, did everything asked of her—and watched from the sidelines. She was good enough to fill in when they needed her. When would she be good enough to have a part of her own?

Despite her feelings, Tallchief continued to perfect and polish her dancing. She practiced by herself for hours on end. She used her own money to pay for extra lessons. She grew very thin and wan, but her drive to succeed grew even stronger.

The Ballet Russe went on tour again in the fall of 1942. This time it went to California. For the first time since she'd left home, Tallchief danced in Los Angeles. She didn't have a solo role; she was still one of the corps de ballet. However, she was happy to see her family again. Her younger sister, Marjorie, was doing well with her own dancing and was certain to find a future in ballet. It was good to be home.

Her mother worried about Tallchief, who looked poorly. She urged her to come home and rest. "You can stay here in Los Angeles and dance," Ruth Tall Chief said. "There are thousands of opportunities here. Or maybe you should give up ballet entirely. It's too hard on you."

How tempting it must have been to remain with those who loved her instead of going back to New York with people who were jealous and who mocked her ambition, who called her names, and made fun of her. To let go of the dream, now that it seemed she would never achieve it. To forget how much she wanted to dance in the *Concerto*. If Tallchief was tempted, however, she was not tempted for long. In December, she returned to New York with the Ballet Russe for a Christmas Day opening.

For a year now, Tallchief had been with the company. She had changed, had grown, had faced disappointment, and had kept her dream alive. The company had changed, too. Many of the faces in the corps de ballet were new. Some of the dancers who had been so unfriendly to Tallchief had left, and the new members of the corps were much kinder. Indeed, the dancers now all acknowledged that it was Tallchief's hard work that earned her the roles she was given. Tallchief had an inner spark which, coupled with her great skill, brought her success.

On December 24, Tallchief was working at the *barre* when the dance director approached. "Krassovska is ill," he told her. "We might need you tomorrow night. You'll have to be ready to dance in the *Concerto*, so you'd better practice the changes."

Tallchief almost collapsed with joy. It was as though a magic wand had been waved and had raised her up into the clouds. Soon the whole cast knew. The members of the corps de ballet were quick to wish her well. Tallchief struggled to control her excitement and nervousness. At once she started to get ready, rehearsing the steps in her mind, eager to show what she could do.

Then came a message. Danilova wanted to see her. Tallchief hurried to her dressing room and found both Danilova and Mr. Denhem waiting. They both looked troubled. At once, Tallchief's heart sank when she heard them talking together in Russian. Though she couldn't understand the words, she sensed their meaning. She waited, hands clasped tightly together, afraid of what she was about to hear.

"Danilova doesn't think you're ready for the *Concerto*," Mr. Denhem said at last. "She says you have had no proper rehearsal and cannot master this difficult role in only one day."

"But you're wrong," Tallchief pleaded. "I know all the movements. I know the music. I can dance the role. I can."

But they had no time to continue the discussion, and the matter was dropped.

The next night, Tallchief arrived at the theater early. She was filled with hope, sure that they would let her dance. Surely Danilova would change her mind; the great dancer knew what the role meant to Tallchief. Of all the dancers with the Ballet Russe, Danilova would understand. Tallchief's friends clustered around her, eager to help with her hair, her costume, her makeup, or just to be near her in this wonderful hour. When she was ready,

she stood in her usual place in the wings.

Then Mr. Denham touched her shoulder. Tallchief turned to smile at him, but he could not look at her. "You will not be needed," he said softly.

Tallchief couldn't believe it. Crushed, she walked back to the dressing room. Everyone was shocked at her stricken face. No one said anything as she changed and left the theater. She stumbled home blindly in the December darkness.

Nothing as terrible had ever happened to her. Why? Why had they given her hope and then taken it away? Why? There had to be a reason, but she didn't know what it was.

The story of her rejection spread through the Ballet Russe and then to the entire ballet world. Tallchief wanted to run away and hide. Only her inner strength, her inner toughness, carried her through. She refused to be defeated. Though she heard the whispers and sensed the stares, she stayed calm and refused to discuss what happened or why the role in the *Concerto* was taken away from her.

At last, Danilova spoke to her. "I'm sorry you're going through all this," Danilova said. "Please don't hate me. There really wasn't enough time for you to prepare for the *Concerto*. If I'd let you dance, and if you hadn't done well, your whole career would have suffered. Some day you'll dance the *Concerto*, and when you do, you'll be wonderful. Time will bring you the roles you deserve."

When Danilova offered her a small part in *Le Beau Danube*, Tallchief swallowed the lump in her throat and began rehearsing. As she had done so often, she concentrated on doing her best.

That winter was a hard one. One after another, the dancers became ill. Tallchief caught a cold and was unable to shake it off. She danced a solo in *Scheherezade*, but her spirits remained low and her health was poor. Once again her mother sensed that Tallchief wasn't well. Ruth Tall Chief begged her daughter to come home to Los Angeles. Her sister, Marjorie Tall Chief, was studying with Madame Nijinska. Maria Tallchief could study with her, too.

But once again, Tallchief said no. She hung on doggedly. In April, even though she was still very ill, she went on tour with the company.

Again her mother wrote. Her sister was dancing with the Los Angeles Light Opera Company. Tallchief must come home. There would be a place for her in Los Angeles.

Again Tallchief refused. She would not break her contract with the Ballet Russe. With dogged determination she continued to work hard at her dancing. Would this be the year Danilova had promised? Would her chance for a great role come soon?

One night Tallchief fainted at a party. She begged her friends to say nothing to her mother. She continued to practice, to dance, to dream, and to work toward making her dream a reality.

Then one day Krassovska injured her foot, and Tallchief was told that she would dance that afternoon. She would take Krassovska's place in the matinee performance of the *Concerto*.

It was May 1, 1943, a day Tallchief knew she would never forget. She tried to stand quietly as she was fitted for her costume. Her thoughts swirled, and the words "I'll show them! I'll show them," kept singing through her head. *"I will show them!"* She wanted to leap around the room.

Finally she was waiting in the wings, as she has waited so many times, but this time she knew there would be no tap on the shoulder, no soft apology. This time she would not hear the words, "Sorry. You will not be needed." This time she was needed. This time she would dance in the *Chopin Concerto*.

When her cue came she leaped onto the stage and swirled into the steps as though she were another being. She became part of the music, her feet moving and her body swaying as though they obeyed the song of a dream. She was a new and radiant Tallchief, filled with the incredible joy of dancing, of doing what she loved more than anything else.

She finished, and the theater filled with thunderous applause. When the dancers took their final bows, Danilova, the star, stood aside to let Tallchief take a bow alone. Tallchief had proved that she was a dancer—a great dancer. Of all the dancers in the corps de ballet, she alone had the promise of becoming a prima ballerina. This was her night. She had, indeed, shown them. Now she would aim for the top.

All the dancers in the company were elated. They had witnessed the birth of a star. In his quiet way, Mr. Denhem complimented her. "The role is yours until Krassovska's foot heals," he told her. "After that, we'll see."

After Krassovska's foot healed Tallchief continued to dance the role even though Krassovska's name remained on the program. Tallchief didn't mind. It was not the glory but the dancing she wanted.

When the Ballet Russe opened its summer season that year, Krassovska decided to go to Europe. Tallchief now had the role for good. She'd danced it on tour; now she would dance it in New York City. She was only eighteen years old.

Happiness is a wonderful healer. Tallchief's sunken cheeks filled in and color returned to her pale face. Mr. Denhem stopped worrying about her. Her mother's letters stopped asking her to return home permanently.

Maria Tallchief's New York debut in the *Chopin Concerto* was outstanding. Now no one could question her status as a dancer. As she stood with the other principals to accept the cheers of the audience, Tallchief's eyes filled with tears. She saw the audience rise; she heard their shouts and applause; she saw bouquet after bouquet of flowers brought to the stage. Her arms were filled with flowers. One bouquet above all touched her deeply. It was from the corps dancers.

For Maria Tallchief, life would never be the same again.

Handout

Definitions

Ballerina	A woman who is one of the more important dancers in a ballet company. She performs an artistic dance characterized by grace and precision of movement and an elaborate formal technique.
Prima Ballerina	The "first dancer" or the most important dancer in a ballet company; the prima ballerina usually dances the most important female role in a ballet.
Great Depression	A period of severe economic hardship that affected the entire world during the 1930s.
Choreographer	A person who creates or arranges a ballet, who designs the steps of a ballet just as a composer writes down or designs music.
Chopin Concerto	Frederic Chopin was a composer of the early nineteenth century (1810–1849) who became famous for his concerti. A concerto is a long classical composition for one or more soloists accompanied by an orchestra. A concerto usually has three parts known as movements.
Ballet Russe de Monte Carlo	The name of a famous dance company. Russe means Russian and Monte Carlo is the capital of Monaco, a small country on the southern coast of France.
Barre	A handrail attached to a wall several feet above the dance floor in a studio. The dancers use it to maintain balance while stretching before a practice, and to practice the basic dance movements.

Handout

Seventeen-Year-Old Dances among Spirits

by Fount Holland II
Tulsa World, August 25, 1990

Mac McLaughlin likes to join with the spirits of his ancestors, dancing to the eternal beat of Indian drums and song. The seventeen-year-old says it puts him in touch with his heritage and makes him feel like nothing can bother him.

McLaughlin, of Sand Springs, won the National Fancy Dance Championship on August 14, in competition at Bloomington, Indiana. He also won a first for overall costume and for the construction of his bustle, the feathers on a dancer's back. McLaughlin said he is proud of his Cherokee heritage and ancestry.

McLaughlin started dancing at powwows when he was thirteen years old, with the help of two men who were friends and who served as advisers. He said at first he felt awkward dancing at powwows, like a "white boy" (McLaughlin is part Cherokee and has blond hair) who didn't belong.

Not anymore. "Whenever I put on my dance clothes, I turn into a different person," he said. "They refer to the drum as the spirit. And when I dance, I feel like I am one with the spirits," McLaughlin said.

McLaughlin has come a long way since his childhood. "At age twelve, he went into a coma and was hospitalized," said his mother, Linda McLaughlin. Mac was diagnosed as having juvenile diabetes. His father, Howard McLaughlin, said that at first he went through normal denial stages. Now the younger McLaughlin deals with his diabetes like it's no big deal. "It just means you have to plan. I have to go home and get my insulin before going somewhere," he said.

Diabetes certainly hasn't slowed him down. Fascinated by powwows, he spends many weekends traveling the state. He sometimes camps out during longer powwows. Fancy Dance is his favorite Indian dance. McLaughlin said Fancy Dance originated in Oklahoma and is one of the most colorful of Indian dances. It also is one of the most strenuous, he said. "You kind of dance with an acrobatic or free style. You keep your movements to the beat, and change your steps to the tempo of the song," he said. The object of the dance is to stop your movements on the last beat of the song, McLaughlin said.

McLaughlin also listens to Indian tapes. "I make my friends listen to tapes when we go out in the car," he said.

Winning the national championship has been McLaughlin's goal for two years. "I had an idea I would place, but I didn't have any idea that I would take the championship home." McLaughlin competed at the national competition, in front of seventy-five hundred people. When he won, he got a standing ovation. "I cried—tears of joy," he said.

Lesson 4

Indian Woman: Don't Call Her Squaw

Lesson Focus: This educational equity lesson focuses on the various important functions for which Native American women were renowned, many of which dispel the myths that Indian women had no voice, no rights, no respect, or no honor within the tribes.

Summary

Learning goals
Learning objectives
Thinking objectives
  Myths and realities
Focus activity
Methodology: Student Team Learning
  Teaching
  Team study groups
  Test
  Team recognition
Additional teaching activities

Materials Needed

Quiz score sheet
Team summary sheet (one per team)
Certificates

Handouts

Student Reader: "The Indian Woman"
Student Team Learning Work Sheet
Student Team Learning Answer Sheet
Student Team Learning Test
Student Team Learning Test Key

Learning Goals

Students will understand that the culture in which we live has created many myths about females and males and that these myths create differences between females and males that are unrealistic and damaging. Students will also understand that continuing these myths often keeps females from getting jobs they are capable of doing as competently as males.

Students will understand how traditional myths about American Indian females have clouded today's feelings about their capabilities.

Learning Objectives

Students will be able to identify the roles of Indian women and how those roles contributed to the strength of the tribes.

Students will be able to understand the importance of using the strengths of both females and males in determining and maintaining a democratic way of life.

Students will be able to describe ways in which Indian females were treated as equals of males long before other cultures enjoyed that equality.

Students will be able to describe the clan system of most tribes.

Students will be able to understand the government of the Iroquois nation.

Students will be able to describe the role of the "sachems" in the Iroquois nation and the role of women regarding that office.

Students will be able to name famous Indian women who contributed to the fight for peace within various tribes.

Students will be able to describe the Cherokee "Women's Council" and its role in tribal government.

Students will be able to describe the Cherokee's "Beloved Woman" and her place within the tribe.

Thinking Objectives

Students will be able to recognize the stereotypical ways of thinking about Indian females that have been handed down through the generations and that have formed many of their generalized beliefs today.

Students will be able to understand the role of survival within the Indian tribes and how that dictated the responsibilities of both males and females.

Myths

During early times, Indian males were considered more valuable to the tribe than were Indian females.

Only Indian males served as chief.

Indian males contributed more to the survival of the tribe and so were considered more important.

The roles that females played were considered unimportant and the work they did was considered not worthy for men.

Indian males made all decisions concerning war.

The fate of captives in time of war was decided by the braves and male chief.

Indian women were squaws who had no voice in tribal affairs.

Europeans taught Indians how to govern themselves.

Wilma Mankiller is the rare exception of a woman becoming chief.

Realities

In many tribes, including the Cherokee, females and males were valued equally. These tribes believed that tribal survival was dependent upon interdependence between males and females.

While men usually served the function of Red Chief, women are documented as often having served as White Chief (of internal affairs).

Males and females both played roles that were vital to the survival of the tribe. These roles varied from tribe to tribe, but in most instances they were the same. Males generally did the hunting and warring because they were stronger, but in many instances women shared in these responsibilities. Females gave birth to children and had tasks that kept them close to camp so they could rear these children. For example, they worked the gardens, prepared food, clothing, etc. In some instances men performed these work tasks.

The roles that females played were considered important and very necessary for survival of the tribe. Women who could perform these tasks well were highly valued and given special recognition by the tribe.

Cherokee women (and those in other tribes) played a large role in decisions of war. The Women's Council had to be consulted before war was waged, and women frequently made decisions regarding time of attack and strategies to be used.

The fate of all captives of the Cherokees was decided solely by tribal women.

All villagers participated in the planting of crops. Some of the time men hunted alone while women tended and harvested crops. Some of the time men and women went hunting while elders and children remained behind to tend crops. In the Cherokee Council House (where village decisions were made), all males and females were allowed equal participation in decision making. Other tribes had similar rules.

Indians taught Europeans how to govern themselves. Specifically, the Iroquois confederacy served as the model for much modern government in the United States.*

Forty-seven tribes currently have female chiefs. History also shows that women in the past have served as chiefs.

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*Kickingbird, J.; Kirke, R.; and Lynne, D. *Indians and the U.S. Constitution: A Forgotten Legacy*. Washington, D.C.: The Institute for the Development of Indian Law, 1987. (Brochure, booklet, and video available from 1104 Glyndon Street, S.E., Vienna, VA 22180.)

Focus Activity

The teacher might use the following brainstorming activity to help introduce the lesson: Divide the class, either in half or into smaller groups. Assign students the task of making a list of how women (regardless of ethnicity) play integral roles in our society. Or the groups might brainstorm and list ways in which they believe Native American women have traditionally been strong leaders within their tribes. Then have the class as a whole discuss its listed comments. (The assumption here is that many students will not have a strong knowledge base—that much of what they list will be based on stereotypical notions formed by oral stories, media portrayals, and/or what students have seen in their limited experiences.) No closure is expected for this activity; it is merely a catalyst to focus students' thoughts before reading the essay.

Methodology: Student Team Learning

Teaching

Have students do focus activity.

Have students read "The Indian Woman."

Group students in team study groups.

After students have completed the work sheets and test, assign, *if teacher deems appropriate*, one or more of the activities listed under additional teaching activities.

Team Study Groups

Explain expected student behaviors.

1. The students will review the following team study group rules:
   a. Students have a responsibility to make sure that their teammates have learned the material.
   b. No one is finished studying until all teammates have mastered the subject.
   c. Teammates should ask each other for help before asking the teacher.
   d. Teammates may talk to each other, but quietly so that other teams will not be distracted.
2. Students will move to team study groups when directed to do so by the teacher.
3. Each team will complete a team summary that will be provided by the teacher.
4. Students will be provided with student team learning work sheets and answer sheets.
5. Students will study work sheets in teams until each student has mastered the material or until team study time expires.

Test

Explain expected student behaviors.

1. Students will receive test papers and complete the test. The test is to be taken by each student independent of the study group (see attached test).
2. After the test is completed, students may exchange papers and score each other's test, or the teacher may score the test.

Team Recognition

Give feedback.

1. Record test scores on the quiz score sheet and determine improvement points.
2. Record improvement points on team summary sheets.
3. Determine team averages.
4. Declare the SUPER TEAMS, GREAT TEAMS, and GOOD TEAMS.
5. Recognize team accomplishments through the use of bulletin board displays and/or certificates, etc.

Additional Teaching Activities

Note: These teaching activities are suggestions for the teacher to follow while implementing this lesson. Teachers may choose to use all the activities, to select those activities considered appropriate for the class and the instructional time allotted for the lesson, or to create new activities.

For each of the myths listed at the beginning of the unit, have students write a current myth that deals with the same concept. Have students discuss the reliability of this myth and how the myth is harmful to men and women. The current myth may or may not deal directly with Indian females. For example:

Early myth: During early times, Indian males were considered more valuable to the tribe than were Indian females.

Modern myth: In America today, our political and economic systems are strong because they are run mostly by men, and men are better political and economic leaders.

Have the class (or small groups) discuss:

- Are our political and economic systems dominated mostly by men? If so, why?
- Are there female leaders in our political and economic systems?
- Are there female leaders in the political and economic systems of other countries? Who?
- What positions do they hold?
- Are they respected as strong leaders?

In team study groups, have students identify those roles in our modern society that are filled only by females and those filled only by males. Have students justify why only one gender can fill each role.

In team study groups, have students identify roles in our modern society that are traditionally filled only by men but which women are filling today. Do the same for roles held traditionally by women that men are filling today. Have students develop reasons for the changes.

Have students, either individually or in groups, research the histories of various Native American tribes, focusing on women's roles within those tribes. Then have students have a panel discussion concerning their findings.

Have students research the governing structure of the Iroquois League of Five Nations (or the governing structure of other tribes). Have other students study the U.S. Constitution. Bring findings together for similarities and/or differences, either in written form, as a separate unit of study, or as oral presentations.

Ask students to interview their families, asking about and recording legends pertaining to Indian women that have been handed down through the years. Have the students then write either plays, poems, or short stories about what they heard.

Have team study groups create a constitution for some future time where Native American women would hold the same power and respect as the sachems. The future constitution should include how students, based on the unit, would visualize how women would govern.

Have students list all the characteristics they found in this essay that showed the strength of Indian women. Then have them list the strengths they see (from their experience) in today's Indian women. Have the students make either written or oral comparisons.

Student Reader

The Indian Woman

by Marion E. Gridley

People from different cultures often have difficulty understanding each other. Read this selection to determine what misunderstandings we have commonly held about the role of the Indian woman within the tribal society.

When more than three hundred years pass, history often becomes blurred as legends and facts become confused. Our history books are riddled with such instances, especially with regard to the American Indian. There are many misstatements arising from a basic misunderstanding of Indian people and their customs. Errors appeared in the writings of early settlers, explorers, and historians, and were due mainly to this lack of understanding.

One of the greatest misconceptions had to do with Indian women. They were thought to have a lowly position in life and to be little respected by the men. That they were treated as slaves has been written over and over. Yet nothing was further from the truth among most tribes.

In some tribes Indian women had considerable power, and in a number of groups they were supreme. In many cases they had a higher position in their society than did women in other societies, and voted long before any other women of the world did so. They could be the equals of men as warriors, and many Indian women were as famous in war as they were strong in council. Even if they did not take part in the council deliberations and decisions of the chiefs, they could still express their opinions.

In most tribes there was a clan system. The clans were formed of related families, and marriage within a clan was, therefore, not permitted. The clans were usually named for birds or animals which were thought to be the ancestors of the clan members. Each clan had a specific duty in the social structure of the tribe and in its ceremonies. Children belonged to their mothers' clan, as a rule, so the line of descent was traced through the mother. A newly married man moved into his wife's home, and left the home if the marriage broke up. If the wife wished him to leave, she had only to place his belongings outside the door of the house.

The clan system, among the Pueblos, was sharply defined and complex. The fields were owned by the various clans and were subdivided into individual family property belonging to the women. The head of the clan was the clan mother. Through her, the chiefs inherited their offices and the right to ceremonial properties and rituals.

Women [were] cared for and protected by the men, but they were the property owners. Not only did they own the fields, but also the crops, the flocks, and the herds. They owned all household goods and the house itself.

Women could be guides, interpreters, and scouts—even negotiators for peace. There could be medicine women and chiefs. There are a number of such women throughout Indian history.

In the Iroquois tribes, the confederacy of Five Nations that spread across what is now the state of New York, women had an extremely important role.

The Iroquois were governed by a council of fifty chiefs, or *sachems*. There was also a lesser council of "pine-tree-chiefs," who spoke for the people. They could not vote, but they were in a sense professional orators, trained in the art of public speaking from childhood.

From Matteoni, Sucher, Klein, and Welch, eds. *Harvest Moon.* Oklahoma City, Okla.: Economy Company Educational Publishers, 1986.

The sachems acted for the good of the people. They were civil chiefs, and while they could declare war, they could not take part in any fighting while they were in office. In their council meetings, the sachems wore deer antlers on their heads. These sachems were chosen by the women, who could also have them voted out of office, or "have the horns taken away." Although the Council of Women did not actually vote, when they announced whom they wanted as sachems the men had to elect them.

The sachems decided and settled all matters placed before them, but, to make their decisions valid, they all had to be of one mind. Nothing could be done if a vote were not unanimous. Even though they made laws, the women could overrule them if the laws were not to their liking, and the women could even order the death of a sachem.

The Iroquois confederacy, or the League of Five Nations, was one of the most remarkable governing structures ever formed. Parts of the Constitution of the United States were based upon it.*

A woman had much to do with the founding of the league, which the Indians called the Long House. The actual founder was Dekanawida, a Huron, who dreamed of a plan to restore peace among the tribes who were fighting each other almost to the death.

Dekanawida enlisted the help of Hiawatha, an Onondaga, and of Jikonsaseh, a Seneca. The two disciples traveled hundreds of miles in the effort to weld together in Dekanawida's plan for peace. Jikonsaseh was known as the Peace Queen. Sometimes she is called the "Mother of Nations." When the Peace Queen died, she was buried in a secret grave in the land of the Senecas, one of the original five nations. From then on, a symbolic Peace Queen was chosen from among the direct descendants of Jikonsaseh.

American Indians did not have any understanding of royalty, or titles such as king, queen, prince, or princess, before the colonists arrived in America. The Natchez of Mississippi came the closest to having a king in the sense of a ruler. He was called the Great Sun and he was carried about on a litter by his "subjects." The tribes of the Northwest coast, too, had noble families. Generally, the chiefs did not actually rule. They could not sell land because Indians did not believe in land ownership, nor could they tell their people what they must do. Decisions were made in a council meeting over which the chief presided, but they were not his individual decisions. Once a decision was made, he would have the responsibility to uphold it, provided it was agreed upon by the people.

Among the Cherokee, there was a Woman's Council, as there was among the Iroquois, which could override the authority of the chiefs, [except in the matters of war]. Other seaboard tribes probably had similar councils. The Cherokee council was made up of one woman from each clan, chosen by the clan members. The head of this assembly was called the Beloved Woman and she spoke for the women at all meetings of the chiefs. It was said that she represented and spoke for the Great Spirit.

The Beloved Woman could determine the fate of prisoners—whether they should live or die, whether they should go free, be held in slavery, or be adopted by the tribe. Beloved Woman was the only title ever given to a woman in the Cherokee tribe, and the holder of it was greatly revered.

Within Indian tribes, the duties of the man and the woman were divided. The man was the hunter and the protector of the village. He would be away on the warpath, or on hunting or trading trips, often for long periods of time. These duties meant traveling hundreds of miles, mostly on foot, over rough and rugged wilderness country. His life was constantly in danger.

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*Kirkingbird, J.; Kirke, R.; and Lynne, D. *Indians and the U.S. Constitution: A Forgotten Legacy*. Washington, D.C.: The Institute for the Development of Indian Law, 1987. (Brochure, booklet, and video available from 1104 Glyndon Street, S.E., Vienna, VA 22180.)

When he was home, he had to work at keeping himself physically fit through hard physical activity and athletic games. He had to make his own weapons for war and for fishing and hunting. He had to build his own traps and his own canoe or dugout. He had to make all of his tools. He had to defend his village from attack or go on raiding parties to other villages. He had little or no time for idleness.

Because the woman was the creator of life, she was concerned with anything that was directly or indirectly related to creativity. It was she who hoed the fields and planted the seeds and tended the growing crops, harvesting them when ready. Indian gardening was not overly hard work, however, because of the method of planting.

The soil was rounded up into a small hill and in the hill a dead fish was placed to enrich the soil. Corn was planted in the hill and beans and pumpkins were planted on the hillsides. The beans would twine up the cornstalks, and the pumpkin vines would twine around the hill. In between the hills, sunflowers were planted, for the seeds were rich in oil. Only the hills needed to be weeded.

The women worked in the fields together and many hands made light work. The children helped, too. The littlest ones scared away the crows while the other children planted, weeded, and harvested alongside their mothers. The men often helped with the harvesting, with the work of tapping maple sugar trees, and with the winnowing of wild rice.

The Indians made use of many wild plants, both for food and for medicine, which the women gathered in season.

The men were the canoe and boat builders, and the builders of the various types of dwellings. Only among the southwestern Indians was this situation reversed. There the women built the adobe houses, and the men tended the fields, which were often quite some distance away from the village. Among the Pueblos the men were the weavers, also, although in all other tribes weaving was women's duty.

Women tanned the skins used for clothing. They wove the mats used for floor and house coverings. They wove baskets, made pottery or utensils of bark, did all the sewing of skin or cloth garments, and dyed the materials used for weaving or embroidery. They dried all of the foods to be stored for winter use. They cared for the children.

When the tribe was on the move, it was the women who took care of the loading and unloading of household goods. The women of the Plains also took down and put up the conical tipi house.

Indian women did not consider their lot in life a hard one. They did what had to be done for survival. They loved their children and were kind to them. Everyone, from the oldest to the youngest in the camp circle, was given some task to do. So all were secure in the thought that they were needed and wanted.

The women had their enjoyments, too. There were social events which were theirs alone—a sewing bee, for example, when new clothes or moccasins were made, or a new cover for a tipi house. They would sit and chat together while making baskets or pottery. They would go on food-gathering parties when the nuts were ready, or the berries ripe. And in the spring the women of a family would make maple sugar together.

Dances were held in which only the women took part, and there were games which were played only by the women. The younger women played a very exciting ball game, and for the older women there were games of dice and chance. Each season was celebrated with special feasts and ceremonies.

Life, at times, could be very uncertain. But there was always a rhythm and a pattern of life, and the joy of making and creating, of seeing the fruits of [one's] labor and of knowing that one's place in the group was an honored one.

Student Team Learning Work Sheet

The Indian Woman

1. Why has history become blurred with many misunderstandings about the American Indian?
2. What were the greatest misconceptions about Indian women historically?
3. What, in fact, was the truth about Indian women of many tribes?
4. What was the "clan system" of most tribes, and how were the clans named?
5. How was the "line of descent" of a clan traced?
6. Among the Pueblos, who were the property owners and what did that entail?
7. Among the Pueblos, what leadership roles did women hold?
8. Who were the "sachems" of the Iroquois?
9. How were the sachems chosen?
10. What leadership roles did the sachems play?
11. Who could override the sachems' laws?
12. What comparable governing structure was partly based on the League of Five Nations of the Iroquois confederacy?
13. Who was the actual founder of the Iroquois' League of Five Nations, and why did she found it?
14. What was Jikonsaseh, Dekanawida's disciple, sometimes called, and why?
15. What was the general role of chiefs in a tribe?
16. Among the Cherokee, what was the "Women's Council?"
17. What was the head of this assembly called?
18. What were her leadership roles?
19. How many other titles were bestowed on women in the Cherokee tribe?
20. What were the usual duties of men in many tribes?
21. Why were many of the Indian women active in the planting, growing, and harvesting of the crops?

22. Describe the method women used for planting.

23. How was the role for the male of the southwestern Indians, particularly the Pueblos, different from other tribes?

Student Team Learning Answer Sheet

The Indian Woman

1. Why has history become blurred with many misunderstandings about the American Indian?
   Answer: Errors appeared in the writings of early settlers, explorers, and historians because they misunderstood the customs of Indian people.

2. What were the greatest misconceptions about Indian women historically?
   Answer: The greatest misconceptions were that Indian women had a lowly position in life, that they were little respected by the men, and that they were treated as slaves.

3. What, in fact, was the truth about Indian women of many tribes?
   Answer: Indian women of many tribes had considerable power, sometimes a higher position in their society than did women in other societies and voted long before any other women of the world did so. They could be equals of men as warriors and were strong in council.

4. What was the "clan system" of most tribes, and how were the clans named?
   Answer: The clans were formed of related families, and marriage within a clan was not permitted. The clans were usually named for birds or animals, thought to be members' ancestors.

5. How was the "line of descent" of a clan traced?
   Answer: In most clans, through the mother, so children belonged to their mother's clan.

6. Among the Pueblos, who were the property owners and what did that entail?
   Answer: Women were the property owners aong the Pueblos. They owned the fields, crops, flocks, herds, household goods, and the house itself.

7. Among the Pueblos, what leadership roles did women hold?
   Answer: Women among the Pueblos held leadership roles as interpreters, scouts, chiefs, guides, medicine women.

8. Who were the "sachems" of the Iroquois?
   Answer: A governing council of fifty civil chiefs.

9. How were the sachems chosen?
   Answer: They were chosen by the women. The men had to elect the chosen ones as sachems.

10. What leadership roles did the sachems play?
    Answer: They could declare war, and decide and settle any matters placed before them, but their vote had to be unanimous. They made the laws.

11. Who could override the sachems' laws?
    Answer: The women as a group in the council could override them. Women could even order the death of a sachem.

12. What comparable governing structure was partly based on the League of Five Nations of the Iroquois confederacy?
Answer: The Constitution of the United States

13. Who was the actual founder of the Iroquois' League of Five Nations, and why did she found it?
Answer: Dekanawida, a Huron, who dreamed of a plan to restore peace among the tribes.

14. What was Jikonsaseh, Dekanawida's disciple, sometimes called, and why?
Answer: Peace Queen, or "Mother of Nations," because she, too, worked for peace among the tribes.

15. What was the general role of chiefs in a tribe?
Answer: They did not actually rule. They could not sell land. They presided over council meetings in which decisions were made, but they were not his or her individual decisions. Once a decision was made, the chief had to uphold it, provided it was agreed upon by the people.

16. Among the Cherokee, what was the "Women's Council?"
Answer: A group of women made up of one woman from each clan, chosen by clan members. They could override the authority of the chiefs in almost all cases, except in matters of war.

17. What was the head of this assembly called?
Answer: Beloved Woman

18. What were her leadership roles?
Answer: She spoke for the women at all meetings of the chiefs. She could determine the fate of any prisoners. She was thought to represent and speak for the Great Spirit.

19. How many other titles were bestowed on women in the Cherokee tribe?
Answer: None. Beloved Woman was the only one.

20. What were the usual duties of men in many tribes?
Answer: The usual duties of men in many tribes was to hunt and to protect the village, to go to war, and to go on hunting or trading trips. They also made weapons for war, fishing, and hunting; they built traps, canoes, dugouts, and tools.

21. Why were many of the Indian women active in the planting, growing, and harvesting of the crops?
Answer: Women were the creators of life and were believed to be concerned with anything that was directly or indirectly related to creativity.

22. Describe the method women used for planting.
Answer: The soil was rounded up into a small hill and in the hill a dead fish was placed to enrich the soil. Corn was planted in the hill, and beans and pumpkins on the hillsides. Sunflowers were planted between the hills.

23. How was the role for the male of the southwestern Indians, particularly the Pueblos, different from other tribes?
Answer: Men tended the fields and were the weavers.

Student Team Learning Test

The Indian Woman

Directions: Use the space to the left of each question to indicate whether the statement is true or false.

_____ 1. Many of the misstatements about Indians in our history were because of a lack of understanding of the Indian people.

_____ 2. Women in Indian tribes began voting at a later date than women in other societies.

_____ 3. Clan tribes were named for the mother's name, which was thought to bring good crops for the group.

_____ 4. Pueblo women were not allowed to own property.

_____ 5. Women were, in most Indian clans, guides and scouts, but were not medicine women or chiefs.

_____ 6. The Iroquois "sachems" were civil chiefs who were chosen by the women.

_____ 7. A sachem could be ordered to be put to death by the women.

_____ 8. The U.S. Bill of Rights was patterned from the Iroquois' League of Five Nations.

_____ 9. Dekanawida and Jikonsaseh were hanged as traitors because they tried to make peace with the whites.

_____ 10. The head of the Cherokee Women's Council was called "Beloved Woman."

_____ 11. The Cherokee Women's Council comprised one woman from each clan, chosen by clan members.

_____ 12. The head of the council was thought to speak for the Great Spirit.

_____ 13. No Indian tribe allowed men to cultivate fields or be weavers.

_____ 14. Indian planters placed a dead fish in the ground to ward away evil spirits.

_____ 15. Indian women had very little social life.

Student Team Learning Test Key

The Indian Woman

1. True
2. False
3. False
4. False
5. False
6. True
7. True
8. False
9. False
10. True
11. True
12. True
13. False
14. False
15. False

Quiz Score Sheet

	Date:			Date:			Date:		
	Quiz:			Quiz:			Quiz:		
Student	Base Score	Quiz Score	Improvement Points	Base Score	Quiz Score	Improvement Points	Base Score	Quiz Score	Improvement Points

Teamn Summary Sheet

Team Name _____

Team Members	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Total Team Score														
*Team Average														
Team Award														

* Team Average = Total Team Score ÷ Number of Team Members

Lesson 5

Free to Choose: Important Decisions in a Young Girl's Life

Lesson Focus: This educational equity lesson focuses on the consequences of decisions.

Summary	*Handouts*
Introduction	Student Reader: "Important Decisions"
Focus activity	Issues and Questions
Suggested teaching activities	

Introduction

There are no specified learning goals or objectives for this lesson. Through the student reader written specifically for this lesson, students will vicariously experience the feelings of four teenaged girls as they face difficult situations that may have lifelong implications. The activities developed for the lesson allow students to predict how the young girls' lives will progress, to gain some insight into the cause and effect process as this process has implications in our lives. Students will also explore the ramifications of decision making and give each girl advice for changing her future. The story that forms the content for this lesson, "Important Decisions," is a thirty-minute vignette in the lives of four teenaged girls who are sharing time together during lunch period at the high school where they are ending their junior year in school. The life-dreams of one girl are being jeopardized by family circumstances not of her making and beyond her control. A second girl is planning an early marriage that may have the same effect on her life, but the decision is hers, or at least that's the way it appears.

Focus Activity

Have students identify a decision they have made or something they have done during the past several days and then predict what they think the consequences might be for themselves or for someone else.

Suggested Teaching Activities

Note: These teaching activities are suggestions for the teacher to follow while implementing this lesson. Teachers may choose to use all the activities, to select those activities considered appropriate for the class and the instructional time allotted for the lesson, or to create new activities.

Provide each student with a copy of "Important Decisions" and assign for reading. As they are reading the story, have students focus

on the personality of each girl and how her personal background may have contributed to the development of this personality.

Divide students into discussion groups, making sure that each group includes a reasonable balance of males and females and Indians and non-Indians.

This activity is designed to help students understand how personalities are shaped by those experiences we have early in life, and how these personal characteristics influence the way we respond to life situations, how they influence the decisions we make, and how they influence how we view personal strengths and weaknesses.

a. Have groups list those characteristics they think the four girls have in common. Next have students list those characteristics they think are unique to each girl. Students should be encouraged to project characteristics based on the limited information they have about each girl, that is, have them guess at characteristics.
b. Have students designate whether each characteristic the girls have in common is a strength or a weakness. Do the same for those characteristics each girl has individually.
c. Have students compare the personalities of Dona and Mary, accounting for the differences and similarities.
d. Have students compare the personalities of Dona and Janet, accounting for the differences and similarities.

In team study groups, have students discuss the following issues and questions. The teacher can either select from the issues and questions or have the team study groups deal with all of them. Give each student a copy of "Issues and Questions" and indicate which items should be considered.

Have students in team study groups or individually write a brief description of each girl's life situation ten years later.

Student Reader

Important Decisions

by Fount Holland

Three senior high school students, all friends, are sitting under a shade tree across the street from Stilwell High School. The time is mid-May, two weeks before school is out for the summer. A fourth friend, Mary Christie, is walking across the street to join them. Mary has a soft drink in one hand and potato chips in the other. All the students are female and are finishing their junior year.

Janet Nofire is seventeen years old. She attended elementary school at Greasy, south of Stilwell. Janet's father is a custodian at Greasy. Her mother is a teacher's aide, also at Greasy. She has three brothers and two sisters. One brother is two years older, another is in the seventh grade, and the third is in the fourth. One sister is in the ninth grade, and the second is in Head Start.

Kelly Keating is sixteen. She attended school in Tahlequah until she was in the ninth grade when her family moved to Stilwell, where her father manages an automobile dealership. She has one older brother who is a senior at Northeastern State University, majoring in pre-law. Kelly's mother sells real estate part-time in Cherokee and Adair counties.

Dona Girty is eighteen. She attended elementary school at Peavine school. She still lives in the Peavine community, which is ten miles north of Stilwell, with her mother and five-year-old sister. An older sister, Pam, lives alone in Tahlequah where she washes dishes at Bubba's Country Skillet. The older sister is pregnant with her second child.

Mary Christie is sixteen. She has always lived in Stilwell and has played first-string basketball since she was in the fourth grade. Mary's mother is an elementary

principal in Stilwell and expects to become superintendent when the present superintendent, Dr. McCutchan, retires in two years. She has one brother, who is in the ninth grade. Mary's father was severely wounded in Vietnam, where he served two tours of duty with the U. S. Marine Corps. Because of his wounds, he is disabled and works out of the family home as a freelance writer. He has quite a bit of free time and spends much of it at Mary's basketball and her brother's football practices.

Mary: *(With a smile on her face and sparkle in her voice, Mary speaks as she approaches her friends)* Hey! You guys look glum today. What's the matter? We've only got two more weeks of school, and that's not something to be sad about. We've got all summer to have fun!

Kelly: Because, Mary, Dona says she won't be coming back to school next year. And I think that's awful, missing her senior year and not graduating.

Mary: *(Shocked)* Won't be coming back! Why not? Are you moving, Dona?

(Dona doesn't speak. She sits, looking away from her friends. A small tear trickles down her left cheek.)

Kelly: *(Trying to console her friend, she repeats what Dona has just told her and Jane')* She's moving, all right. But not because she wants to. Her mother says she has to live with her sister in Tahlequah, at least until the baby is born.

Mary: *(Puzzled)* The baby?

Kelly: Yeah. The baby, her sister's baby. You know, Pam's baby.

Mary: Oh yeah. I forgot. *(Still trying to be cheery)* Well, okay. But then you can come back to school. I mean after the baby is born.

Kelly: *(Looks warningly at Mary)* The baby isn't due until early November, and Dona is afraid that by then she'll be so far behind in school she can't make her grades.

Mary: *(Speaking directly to Dona)* November! Why that's five months away. Why not wait until almost time for the baby and then go stay for a few days? You won't miss much school that way.

Dona: *(Speaking for the first time since Mary's arrival)* Mamma says I got to go now, when school is out.

Mary: *(Speaking in disbelief)* You mean live in Tahlequah this summer? Not be here with us? Not at all? Why?

Dona: Mamma says I got to go this summer, and get a job. Maybe washing dishes where Pam works.

Mary: *(Her mood changes to quiet astonishment)* Wash dishes? You mean all summer? And even after school starts?

Dona: *(Looking hurt)* That's right, Mary. Washing dishes. This summer, after school starts, for the rest of my life, probably.

Kelly: Don't think that way, Dona. We're all going to school at Northeastern. Remember? If you don't, you'll never become a nurse like you want to.

Mary: *(Looking at Dona, whose eyes are swelling with heavy tears)* Why, Dona? Why now?

Dona: *(Tears are now running down her cheeks and deep sobs are beginning to swell in her throat)* Mamma got laid off at the cannery for two months, and maybe longer. She says she don't have the money for me to go to school next year. And besides, she says I've been in school long enough. Longer than she ever did and longer than Pam. So that's enough, she says.

Mary: *(Speaking angrily)* No, Dona! You need to go to school! That's what you've always wanted to do, and become a nurse! Don't give up.

Dona: Don't give up! What do you mean "don't give up!" It's not giving up. That's just the way things are for some people, Mary. Maybe not for you. But it is for me, and a lot of other girls around here. That's the way it's always been and it's not changing, now or never.

(The conversation stops for a moment with each of the four friends trapped in her own thoughts. Dona's tears slow somewhat, but she returns to gazing off into the distance. Then Mary remembers that Janet has not spoken a single word since she arrived.)

Mary: Hey, Janet. How come you're not saying much. Dona is your friend, too, you know.

Janet: I know that, Mary. But what can I say? Dona has to do what her mamma says.

Kelly: Well, Janet, what if it was you not coming back to school next year? What if your mamma said you had to quit? How would that make you feel?

Janet: *(Speaking defiantly)* Well, Kelly, let me tell you something. I may not be coming back to school, either.

Kelly: What! What are you saying? You don't mean that! Your daddy wouldn't let you quit school.

Janet: He may not have much to say about it. I'll be eighteen in December and I can do what I want.

Mary: I can't believe you're talking that way, Janet. Just because Dona may not come back doesn't mean you have to quit. That's silly.

Janet: Dona's got nothing to do with it. It's just that I may not want to.

Dona: Janet. Tell the truth. Tell us why you might quit. I know why, so you might as well tell us.

Janet: I might get married, that's why.

(Once again the friends become silent. But this time Mary and Kelly are looking at their friend Janet in disbelief.)

Mary: Married! You mean to Jerry? Why? You just started seeing him two months ago.

Janet: Yes to Jerry. And because, I'm in love, and so is he.

Kelly: But why get married now? Wait until after you finish school and maybe go to college for a while.

Janet: Jerry says there's no reason to wait. He says we'll do okay just like we are. He says I don't need to finish high school, or go to college. He says that he'll take care of me, forever.

Mary: Well, while he was saying all that, did he say *how* he was going to take care of you? He didn't finish school either, you know, and he's working at chicken houses over in Arkansas. What happens if he loses his job? What's he going to do then? And besides, he doesn't make that much money.

Janet: We don't need much money. Mamma and Daddy never had much, and Daddy says we're just as good as anyone. And he doesn't care if I get married. He wants some more grandbabies.

Kelly: But Janet, all the things you've talked about doing! Becoming the first Indian female newscaster in Oklahoma is what you've wanted to do ever since the ninth grade, after we took that field trip to Tulsa and visited Channel Eight. How will you ever do that or anything else if you get married now?

Janet: Well, maybe I don't want to do that anymore. Maybe I never did. Maybe I just said that because you guys were always talking about doing big things. Maybe you won't do all those things you talked about either.

Mary: Janet, I can't believe you're letting some man rob you of a future you want so much. I'll never do that. I've got my own life to live, and I'm going to do it.

Kelly: You mean you don't want to get married? Ever?

Mary: Well, sure, I guess. Maybe someday. But getting married doesn't mean my husband tells me what to do. That's my business.

(From across the street, the school bell rings, ending the lunch period. The girls gather up the papers left over from their lunch and walk toward the school building.)

ILWE
ASKETR

Handout

Issues and Questions

1. Was Dona's mother justified in making Dona quit school and live with her sister?

2. Do you think Dona should quit school and go to live with her sister?

3. Read again Dona's comments to Mary. Describe the feelings Dona is having. Are there good reasons why she is feeling this way? Explain.

4. If Dona quits school now, even though she does not want to, does this mean that she will never realize her goal to become a nurse? What one thing will keep her from reaching this personal goal? How can she overcome this barrier?

5. Brainstorm all the possible decisions Dona might make in reaction to her mother's order to quit school. Which decision do you think Dona will make? Which decision would you make? If faced with the same dilemma, which decision would Mary make? Kelly? Janet? Would each girl approach the problem differently? Why or why not?

6. Nowhere in the story is there any mention of the father for Pam's baby. Assuming he is still living, where do you think he is? What are his responsibilities to the baby? To Pam?

7. If a boy were forced to quit school for reasons similar to Dona's, would he have any greater chance than Dona of achieving personal goals? Explain.

8. Why do you think Janet has decided at this time to get married? Is this decision a good one? Explain the possible long-term consequences, good and bad, of Janet getting married at this point in her life.

9. Why do you think Kelly and Mary don't want Janet to get married?

10. Read again Mary's concerns about the boy Janet plans to marry. Are her concerns justified? Do you agree with Janet's response? Why or why not?

Lesson 6

Wilma Mankiller: Some Leaders Are Born Women

Lesson Focus: This educational equity teaching lesson focuses on the life of Wilma Mankiller, principal chief of the Cherokees, emphasizing her climb to success and the hardships she had to overcome along the way. Because this is a prediction teaching lesson, it is important that the teacher not inform students in advance that the lesson is about Chief Mankiller.

Summary

Introduction
Learning objectives
Thinking objective
Language arts learning objective
Focus activity
Suggested teaching activities

Materials Needed

Coin

Handouts

"Little Windows and Big Windows"
"Vignette: Home"
"Vignette: A New Home"
"Vignette: Alcatraz"
"Vignette: Home Again"
"The Big Window"
Little Windows and Big Windows Prediction Chart

Introduction

Wilma Mankiller is the only female ever to be elected principal chief of the Cherokees. The life of this Cherokee woman who grew up under poor circumstances in two different worlds—first in Adair County, Oklahoma, and later in San Francisco—is an example for all young people to follow, regardless of their gender, their race, or their financial circumstances. Throughout her life, Chief Mankiller has shown time and again a strength of character which she credits to her rural Cherokee upbringing. The story of her life was selected for a teaching unit in this educational equity curriculum because she is strong model for young girls and boys to emulate. Chief Mankiller's life marks a path of honor for our public school students in northeastern Oklahoma.

Because this unit emphasizes the teaching of prediction as a thinking skill, it is important that students not be told in advance the name of the personality described in the vignettes. At the end of each vignette, students will be allowed to make some predictions about what will happen to the little girl or young woman they have been

reading about. Not until the final vignette will Chief Mankiller's name be revealed to the reader.

Learning Objectives

Through a study of vignettes from Chief Wilma Mankiller's life, students will develop a stronger appreciation for their own abilities and will understand that they have the right and personal resources to make life choices, and that these choices are not limited by gender, race, or financial circumstances.

Students will learn to form personal goals for living, identify the required financial and personal resources necessary for achieving these goals, and develop a tentative timetable for achieving these goals.

Students will understand that females can achieve positions of leadership and can function effectively in these positions.

Students will understand that persons who come from low income backgrounds can achieve positions of leadership and can function effectively in these positions.

Thinking Objective

Students will improve, through practice, their skills in predicting possible future scenarios of a person's life based on the past circumstances of that person's life.

Language Arts Learning Objective

Students will improve writing skills as a result of writing assignments required in this unit.

Focus Activity

Invite one student to the front of the classroom. Show a coin and predict whether it will fall heads or tails. Have the student flip the coin and tell you whether you won or lost. Ask the class to guess how many times out of ten flips it will turn up heads. Out of fifty. Out of a hundred. Allow time for students to record their predictions on paper. Flip the coin ten times and announce heads/tails position for each flip. When the demonstration is over, ask a few students to reveal their predictions and explain their reasons for the prediction.

Explain to students that predicting is a high-level thinking skill that we use throughout our lives. Individuals who are good predictors normally are able to set long-range goals that pay off. One of the conclusions that we have reached about skillful thinkers is that they are risk-takers who use data to make sound predictions. The more closely they study data, the more successful they are as predictors. In essence, they do not need to take wild guesses; they take calculated risks based on a careful study. Their bets are safe bets that usually "bring home the bacon."

Suggested Teaching Activities

Explain the objectives of this unit to the students.

Define: *Vignette* A short descriptive literary sketch; a brief incident or scene.

Prediction Anticipating what will occur with a high degree of success; foretell on the basis of observation, experience, or scientific reason.

If the focus activity has not been presented, do so now.

Have students give examples of things we make predictions about. List these on the board and have students discuss the consequences of good and bad predictions for some of the examples. Make sure they include such things as marriage, careers, etc.

Give students a copy of "Little Windows and Big Windows" (first page only), explaining what a vignette is. Make sure students understand what a vignette is and the "little window and big window" analogy.

Give students a copy of "Vignette: Home" to read. Organize students into team study groups of four, making sure there is a balance of male and female and Indian and non-Indian.

After reading the vignette, have students in teams identify each piece of evidence they think is important in predicting the remainder of the little girl's life. Make sure each team member has a list of the team's data.

Have each student write a prediction for the remainder of the little girl's life. At the end of the prediction have students write an explanation for the prediction and how they used the data identified in small groups. Have students share their predictions with the class. Use this writing and oral report activity as a language arts lesson, applying grading standards normal for other writing activities in your classroom. Require students to use good writing mechanics and techniques. Attached is a prediction form on which students may record their predictions and explanations. The form has space for each vignette or "little window."

Repeat this process for "Vignette: A New Home." When students write the prediction allow them to carry forward predictions made at the conclusion of the first vignette or to completely throw them out and start over.

Repeat this process for "Vignette: Alcatraz." When students write the prediction allow them to carry forward predictions made at the conclusion of the first two vignettes or to completely throw them out and start over.

Repeat this process for "Vignette: Home Again." This will be the last prediction. Encourage students to review data collected in the earlier vignettes for making this final prediction.

Give students a copy of "The Big Window." Give students a chance to talk about how close they got to predicting an accurate outcome. Have students discuss the value of learning about the lives of people who become leaders. Have students discuss people in their family, or anyone else they know, who have overcome hardships in their lives.

Lead the class in a discussion of the question: "Do Women Make Good Leaders?" Be ready to give them examples of other women who have reached levels of leadership: Margaret Thatcher (prime minister of England), Golda Meir (prime minister of Israel), Sandra Day O'Connor (Supreme Court justice), Nancy Ward (Cherokee warrior), Corazon Aquino (president of the Phillipine Islands), Indira Ghandi (prime minister of India), etc.

Many of the women listed in the item above are or have been elected leaders of their countries. Have team study groups develop a response to the following question: "If the United States is truly democractic and progressive, why have we never elected a woman to either the presidency or the vice presidency?" Remind them that Sandra Day O'Connor was the first woman ever appointed to the U.S. Supreme Court. And Geraldine Ferraro was the first woman ever nominated as a candidate for the vice presidency (but not elected). Both occurrences happened within the past ten years. Discuss why this country is so slow in recognizing the leadership strengths of women when other countries are looking to their women for leadership during extremely difficult times.

In team study groups, have students consider the following question: "What characteristics do you think Wilma Mankiller had that caused Chief Ross Swimmer to encourage her to run for deputy chief?"

If students have read the story about Nancy Ward (see lesson one), a great Cherokee female warrior during the late eighteenth and early nineteenth centuries, compare Wilma Mankiller's personal strengths and leadership abilities to those that characterized Nancy Ward.

Have the class write a letter, or have students write individual letters, to Chief Mankiller about the project and, if students are interested, requesting more information about her life.

Have students write a description of their lives so far. On the basis of this writing, have students make predictions of their lives in ten-year segments. These predictions should cover the period from now until they are at least fifty years old.

Based on their predictions about their own lives, have students develop a set of goals they must achieve to help these predictions come true.

For each goal they establish for their own lives, have students estimate the following: a timeline for achieving different levels of the goal; financial resources they will need to meet the goal; the importance of personal commitment to achieving each goal. Also have students discuss the consequences of not achieving these goals, and the consequences of not having goals to guide our efforts.

Make sure each student is given an opportunity to talk about her or his personal predictions.

Student Reader

Little Windows and Big Windows

by Dr. Marilyn Watt

A biography is the history of a person's life. Biographies contain all the events, dates, and people that are important in a person's life. Instead of reading the complete history of a person, sometimes reading small parts of a person's life is interesting also.

A vignette is a short, descriptive sketch and is used by writers in books, movies, or plays. When we read a vignette, we are reading only a small part of a larger work. It is almost as if we are looking through a small window and seeing only the part shown by the window.

The story we are reading is about a woman's life. The woman's life is presented in vignettes, or "little windows," describing small parts of her life. After reading the four little windows in her life, you will read another part that shows how the little windows fit together and make a big window.

The woman's name is not given to you in the vignettes. As you read the vignettes, imagine what her life will be like. You will be asked to predict what you think will happen in her life. When you read the part called "The Big Window," you will see what actually happened to the woman.

Student Reader

Vignette: Home

Today, growing up in eastern Oklahoma is much the same as growing up anywhere else in the world, and maybe it was always that way. To a six-year-old girl in 1952, home happened to be a small, somewhat loosely arranged rural community somewhere in eastern Oklahoma. Probably the little girl did not really think of her home as belonging in a particular community since what she regarded as home was a smaller part of the world. Home was the family land with its strawberry patches, peanut fields, and vegetable gardens. But, mostly, home was a place of people: parents, relatives, friends, and nine brothers and sisters. Somehow, the small house that her father and brothers had built was large enough to accommodate family and visitors.

The little girl was Cherokee, or half Cherokee, as she had learned from the grown-ups around her. As far as the little girl could tell, there was not any great difference between being half Cherokee and being a full-blood Cherokee like her father. Since most of the people in her life were Cherokee, the big difference in people was a simple matter of speaking Cherokee or not speaking Cherokee. Even her mother, who was not a Cherokee, had learned the language after marrying her father. The little girl usually spoke English at home but understood enough Cherokee to know what was being talked about. All in all, being Cherokee was not something that needed to be thought about; she merely accepted it as the way things were.

Each of her days was almost evenly divided between being inside and outside the house. Much more preferable was the time spent outdoors, playing games or exploring with her brothers and sisters or neighboring children. Play sometimes had to wait when her parents

needed her to help them about the house. Her home did not have indoor plumbing and she and her brothers carried water from a spring to the house. The house didn't have electricity or a refrigerator either, so meat and other foods were stored in a separate building. When she went for something in the storage building, she was warned to watch for the bobcats, which were attracted by the smell of food and sometimes seen around the building.

The little girl did not know a lot about the world outside her home. She was familiar with certain places in or near the community, like the Echota Indian Baptist Church and the stomp grounds at Sugar Mountain. Also, she had just started in the first grade at the small country school, so the school was not a strange place anymore. Trips to the store in her small community were made regularly, and from time to time there was enough money to make purchases from the large candy bins at the store. Trips to a larger, nearby town were less frequent and more exciting, especially if she had a dime to go to the movies.

Her world was simple. It was made up of her home and her family. To this little Cherokee girl, life seemed balanced and complete.

Student Reader

Vignette: A New Home

The young girl was becoming accustomed to this new place, but it had not been easy. She remembered the first night in the new house when she had been awakened by a chilling sound that had echoed through the bedroom. Although she was eleven years old, she had never heard such a sound before and could react only with the terror of something unknown. The sound, she later learned, was a police siren and was only one of the new experiences of living in San Francisco.

Not all the experiences were scary. Dialing a telephone, learning to roller-skate, or learning to ride a bicycle were puzzling at first, but certainly not scary. Different experiences she now accepted as commonplace in her life, including the busy traffic, the traffic lights, the neon lights, and even the sirens. Not so easy to accept or do anything about were the differences between her and her classmates at the new school. Her English was Oklahoma English, the way she dressed was different, and her Cherokee last name was definitely different.

The girl mostly understood why her family had moved from her country home to San Francisco. For two years, the rains had not come, and without any way to irrigate, the strawberry patches and peanut fields had produced very little. Her father knew the uncertainties of depending on good weather for farming but had few choices for other jobs in rural northeastern Oklahoma.

After the second year of drought and no farm income, her father had driven to the Bureau of Indian Affairs office in Muskogee and had asked what kind of help they could give him. After he came back, he told his family about the relocation program that the bureau had offered. Relocation meant that the bureau would help her family move to a large city where her father would have a job and where the family would live in a modern house and have a better life. She did not quite understand how or why life would be better in California and was afraid of moving to another place. After the decision to move was made, the family had boarded a train in a town several miles away, and two days later arrived in San Francisco.

Was San Francisco a better place to live than back home among the hills of Oklahoma? In San Francisco, her home had a bathroom, running water, and television, and her father was able to find a job. Not everything was better. No one had told her family what to expect in San Francisco and how their lives would change. She also knew that they lived in a poor section of San Francisco and her father's paycheck was used mainly to pay bills and buy clothes and groceries.

Back in Oklahoma, the foods that were bought at the store were only the foods that did not come from vegetable gardens or farm animals. Also, sometimes her family and relatives shared or exchanged different foods. Now, all her relatives were far away. Of all the new and different people her family had met in San Francisco, only one family was Cherokee. In the Oklahoma hills where she was born, much of her time had been spent outdoors; now, living in a city, she was expected to stay indoors.

Being poor in her small rural community did not seem to be too different from being poor in San Francisco.

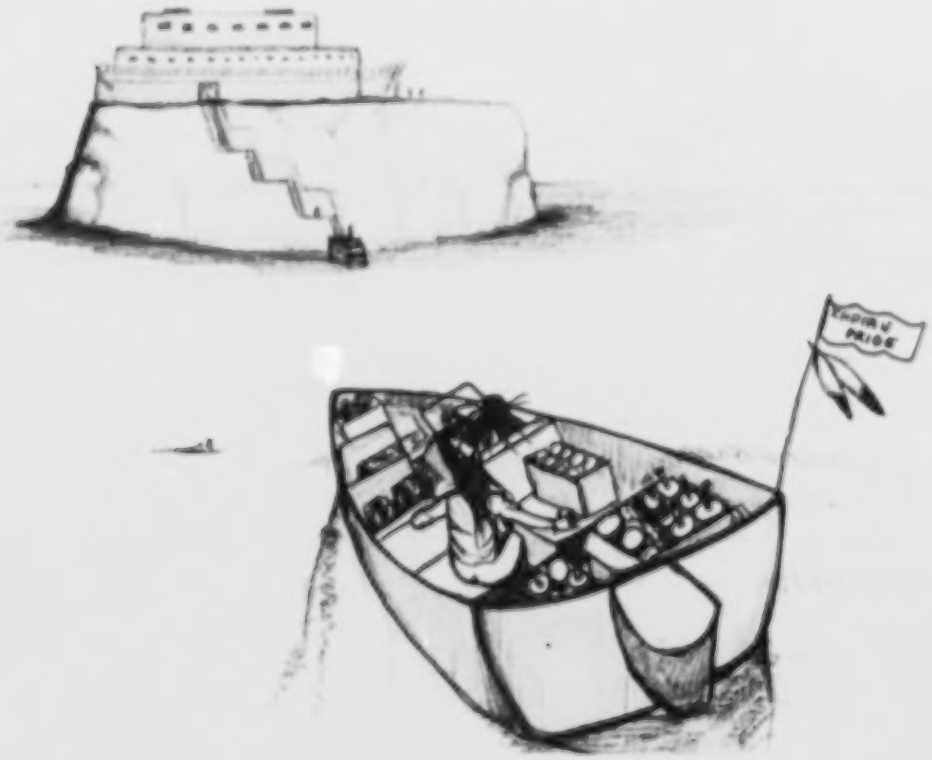
Student Reader

Vignette: Alcatraz

The young girl was now a young woman, twenty-three years old, married, and the mother of two daughters. She was living a comfortable but a busy life in San Francisco. She was attending San Francisco State University and had little time for anything except taking care of her home and going to her college classes. Even though she was busy, she enjoyed the college work and had met other Indian students at the university.

Then a group of Indian students occupied Alcatraz Island, claiming it as Indian land. Until then, no one had thought much about Alcatraz Island when they saw it in the San Francisco Bay. The most important thing about Alcatraz was that it had once been a federal prison, where a host of most-wanted criminals were sent. The Indian students explained that any land that the government was not using could be claimed by Indians. In the television news reports, the Indian students were called activists, protesters, or radicals.

The young woman considered herself a housewife and a college student, certainly not an Indian activist or a radical. The more she listened to the students on Alcatraz, the more interested and excited she became. The students said that they wanted to draw attention to Indian problems across the country. The young woman remembered talking with the other Indian students at college and what they had said about where they lived before coming to San Francisco. The problems seemed to be the same: unemployment, poverty, lack of medical care, and lack of quality education.



She also thought about the conversation that had taken place in her home when she was growing up. After the family had moved to San Francisco, her father became an active union organizer. Her father and visitors talked about having to work hard to get higher pay for union workers, and he had always talked about Indian problems. To get things changed, like her father's work with unions, maybe Indians needed to be activists.

She wanted very much to do something. She really could not join the Indian students on Alcatraz because she had her family to care for. With her home and college classes, she also would have to find extra time to do anything that would help. Maybe she could help by organizing meetings or planning fund-raising activities to support the students. She also needed to make a decision about whether she wanted to become an activist. It was an opportunity to begin helping with Indian problems and, maybe, to begin a new part of her life.

Student Reader

Vignette: Home Again

She was alone at home. Home in 1980 was again in Rocky Mountain, and the San Francisco years were behind her. She was once more among relatives and old friends, although so many changes had occurred in her life. She was divorced, with two daughters to rear by herself, and a job and graduate classes to schedule. She liked her job with the Cherokee Nation, working with communities to improve housing and community services. The twenty-year gap since she had lived in Rocky Mountain was beginning to close.

Suddenly, her new life changed. While driving from Stilwell to Tahlequah, a car had hit her head-on. One leg had been crushed, the other leg had been broken, her ribs had been broken, and bones in her face had also been broken. She had needed plastic surgery on her face and several operations for the crushed leg. While in the hospital she had also learned that her best friend was the driver of the other car and was killed instantly. After a year, bones and memories were healing slowly.

Now alone at home, she thought about yet another operation that she needed. She had recently learned that she had a form of muscular dystrophy that caused her to stumble and to drop things. An operation and more days in the hospital were necessary. She was tired of the inactive days she spent and was angry at everything that was happening to her. Being without a healthy body was so discouraging.

Whenever she got discouraged or angry, she remembered her visits with the medicine men. They told her to have a good mind toward people and things and not let bad emotions enter her. She realized how wise the advice was and tried to have a good mind, a positive mind. The white medical doctors had told her that she had a chance of recovering from the muscular dystrophy if she had the operation and medical treatment. Sometimes, like today, she found it very hard to believe that her life could be different and that she would get better.

Student Reader

The Big Window

The vignettes are little windows in the life of Wilma Mankiller. In many ways, her life is similar to a lot of people in northeastern Oklahoma. In other ways, her life is different from anyone growing up in northeastern Oklahoma and anywhere else. The little windows help to explain why her life is different.

When she was growing up, she did not consider herself different from other people. Although her family did not have much money, this did not bother Wilma because most of the people around her lived the same way. In San Francisco, the differences between people who had money and people who were poor, like her family, became really clear. She realized that one of the ways of not being poor was through education. Her decision to go to college, even though she was married and had children, makes her life different from many other people.

Living in San Francisco when the Indian students occupied Alcatraz Island was an important event in her life. Her decision to do more than think or talk about Indian problems and to become active in changing things was made then. She did not join the students on Alcatraz Island, but she helped by raising money for their stay on the island. After that, she continued to work for Indian tribes in California. When she returned to Rocky Mountain, she came back not only to be in her old home, but also to work for her tribe. Becoming active in Indian affairs also makes her life different from most people.

The terrible car accident changed her life even more. She says, "I always think of myself as the woman who lived before and the woman who lives afterward." The long time for recovery and the talks with the medicine men helped her while she was healing. She became stronger and more thoughtful in her beliefs about how to help the Cherokee tribe. She also realized that just being alive is wonderful and the importance of doing something good while alive.

As soon as she could, she went back to work in community development for the Cherokee Nation. Her long illness had helped her in thinking about the best way to work with Cherokee communities. There was not enough money for all the improvements that people wanted, but a lot of money did not have to be the answer. The people in the communities could work together for what they wanted in their communities. The people in Bell community, in Adair County, did that. She helped them by getting grants for building materials and water lines, but they did the work themselves. Shortly after the Bell project, in 1983, Mankiller was asked by Ross Swimmer, who was chief at that time, to run for deputy chief. She accepted his encouragement. She ran and won.

Now Wilma Mankiller is Principal Chief of the Cherokee Nation. It is the first time the Cherokee tribe has had a woman for a chief. Being a female chief is not any different from being a male chief. The job would be hard for anyone. She has appointments all day, she has to read tribal reports in the evening, she has to travel to meetings a lot, and her weekends are almost like her workdays. She says it is like a twenty-four hour job. With her busy life, she has very little time to spend with her family, and she misses that.

Being principal chief has changed her life, but some things stay the same. She still lives in Rocky Mountain on Mankiller family land. She still believes in strong Cherokee communities and believes that only the community people can make the communities strong. If changes come, the changes should come from what the people want, not from what other people outside the community want. Some things will probably not change at all. Today, growing up in Adair County is much the same as growing up anywhere else in the world, and maybe it was always that way.

Handout

Little Windows and Big Windows Prediction Chart

Directions: Use this chart when making predictions at the conclusion of each vignette. After making each prediction, write your reasons for the prediction.

Vignette: Home

Vignette: A New Home

Vignette: Alcatraz

Vignette: Home Again

Lesson 7

Charlie's Dad: On Becoming a Man

Lesson Focus: This educational equity teaching lesson focuses on the damaging effects of negative gender attitudes and behaviors.

Summary	*Handouts*
Introduction	Student Reader: "Charlie's Dad"
Focus activity	Feelings Chart
Suggested teaching activities	

Introduction

There are no learning goals or objectives for this lesson. What is learned will vary among students. Students will have an opportunity to experience vicariously the relationships that exist within a family where the father openly expresses negative and degrading attitudes toward females and also has a weak sense of responsibility toward his son. The story that forms the content for this lesson, "Charlie's Dad," presents one day in the life of a family that is obviously dysfunctional because the father has a false sense of masculine superiority that robs other family members of individual dignity and the family of a healthy stability, in addition to his abuse of alcohol and his drinking while driving.

Because of its point of view, "Charlie's Dad" may not be for every classroom. The story is direct and presents certain negative male attitudes toward women that may be present in the homes of many students, and which many students, male and female, may have already internalized and therefore value. It is highly recommended that the teacher read the story thoroughly before deciding if it is appropriate for use.

Focus Activity

Two or three days before beginning the lesson, bring to class a plant or flower potted in dirt. During the days that follow, do not water the plant and have students focus their attention on what happens to the plant. Since junior high students are familiar with what happens to plants when they do not receive water for an extended period, the teacher may choose to eliminate bringing an actual plant and simply talk students through this process.

Draw an analogy between the need for nurturance of the plant and those of humans, emphasizing needs for emotional support. Help students identify the kinds of emotional nurturing all people need, for example, love, stability, security, respect, dignity, etc., and what might happen (personality disorders) to individuals who do not

receive proper emotional nurturing. Make sure students talk fully about where most of us get this nurturing, primarily from the family and secondly from extended family, teachers, peers, etc. Have students give examples of negative emotional nurturing. These examples can be things that family members do to hurt other family members or what students do to hurt each other.

As an alternate or supplement to this focus activity lead students in a discussion of what happens to dogs (or other animals) when they are mistreated—they become cowed, mean, frightened, etc. Draw an analogy between what happens to animals that are mistreated and what happens to people who are mistreated.

Suggested Teaching Activities

Note: These teaching activities are suggestions for the teacher to follow while implementing this lesson. Teachers may choose to use all the activities, to select those activities considered appropriate for the class and the instructional time allotted for the lesson, or to create new activities.

Provide each student with a copy of "Charlie's Dad," and assign for reading. As they are reading the story, have students underline each statement that reflects a negative attitude about another person or group of persons.

Divide students into discussion groups, making sure that each group includes a balance of females and males and Indians and non-Indians.

In team study groups, have students compare statements they underlined as being negative. Have students talk about why the attitudes are negative and the possible consequences of these attitudes. Encourage them to talk about those statements where differences of opinions are evident, with students giving reasons for their positions.

Give each group an opportunity to explain to the class the kinds of things the group talked about during this activity, with a focus on individual responses to the story. The teacher should guide this discussion carefully, expanding those points that seem relevant to the class atmosphere.

Have discussion groups develop personality profiles of Charlie's dad, Charlie, Charlie's mom, Charlie's sister, and Barry Fargo. Use these profiles as a basis for class discussion. In these profiles make sure students include how each character feels about herself and/or himself.

Have discussion groups talk about how each of the main characters (Charlie, the father, the mother, Missy) might feel during the discussion at breakfast. Do the girls in class feel differently from the boys?

Have discussion groups talk about how Charlie feels about his mother and his sister.

Have discussion groups talk about Charlie's feelings during the ride to the ball game. Do the girls in class feel differently from the boys?

Have discussion groups project what kind of father Charlie will be.

Have discussion groups talk about the kinds of things Charlie learned from his dad. Refer them to the last paragraph of the story.

Have discussion groups talk about the kinds of things Missy is learning by being a girl in the family.

Have discussion groups make a list of things parents can do to make sons and daughters feel good about themselves and bad about themselves. Have groups determine if these positive and negative parental behaviors should differ for females and males, that is, whether there are special things that make girls feel good or bad, and special things that make boys feel good or bad.

Have discussion groups make a list of things husbands can do to make their wives feel good about themselves and bad about themselves. Now have groups list things wives can do to make husbands feel good about themselves and bad about themselves.

Using the "Feelings Chart" have students check the feelings that they think each of the main characters might frequently feel because of the family situation. In team study groups, have students explain their choices. Expand this discussion to the classroom level.

Have students write a response to the following open-ended statements:

> Being a girl in Charlie's family means . . .
> Being a boy in Charlie's family means . . .
> Being the wife and mother in Charlie's family means . . .
> Being the husband and father in Charlie's family means . . .

Individually or in discussion groups have students do a collage of Charlie's family, using pictures or feeling words. Have groups or individual students explain their collage to the class, focusing on why they selected certain pictures or words.

Have students act out the story, or maybe only one scene or paragraph such as the breakfast conversation or the ride to the ball game. Have actors talk about how they felt playing their specific character. Have other students identify the feelings expressed by the actors.

Have team study groups list ten things that Charlie worries about on a regular basis. Do the same for Missy, Charlie's mom, Charlie's dad.

Have groups talk about why they listed these worries and the impact they probably have on the specific character.

Have students imagine that Charlie's mom and dad switch personalities and have Charlie and Missy switch roles. Ask students the following questions:

Is such a situation difficult for the students to imagine? Why?
Would such a family be any better off than the one described in the story?
How many of the boys would want to be the son in such a family? Or the father?
How many girls would want to be the daughter in such a family? Or the mother?
Is it easier to justify an overbearing father than an overbearing mother? Why?

The abuse of alcohol and other drug forms is a very serious problem among all age groups—teenagers as well as adults. Driving under the influence of alcohol and other drug forms claims hundreds of lives each year. Have students conduct research at the local, state, and national levels to locate statistics showing the damaging results of substance abuse and driving under the influence. Have students discuss the possible impact on Charlie of seeing his father and Mr. Fargo drink alcohol and drive while drinking alcohol. Invite a representative of the police department or the district attorney's office to speak to the class on these topics, including the penalties Charlie's dad and Mr. Fargo might face if caught drinking in public and while driving. Invite members of the local Alcoholics Anonymous and Al-Anon groups to address the students and answer their questions about the effects of alcohol abuse on families.

Student Reader

Charlie's Dad

by Fount Holland

"Come on, Charlie, get it in gear. We've got to get away from here if we're going to make the kickoff."

Charlie winced a little as his father's voice boomed up the stairway and into his room where he sat on the bed, hurriedly sticking laces through the eyelets of his tennis shoes. He should have done this last night before bedtime, even though they were wet, he thought regretfully, so he wouldn't be making his dad get a late start. His mother had insisted on washing the laces before supper, and they had not dried before he fell asleep.

"Let's go, boy," his father yelled. "You're slower than an old woman." The voice had a new sound in it, sending Charlie a warning that he had already earned a good chewing, and if he delayed much longer his father would come bounding up the stairs, grab him by the arm, and shove him all the way outside to the car. It was his father's favorite punishment for causing him any delay. Charlie earned it often.

Charlie didn't want to go to the ball game today. He wanted to go downtown with Jake and skateboard with some of his friends from school. Besides, Molly was going to be there, and he liked Molly a lot, and she liked him; she told him so in seventh-grade assembly last week when she made Jake change seats with her so she and Charlie could sit next to each other.

But his father insisted that he go to the game. He said it was time for Charlie and him to start doing some "man things" together, and in his father's opinion there was no greater "man thing" than football. His father never missed a home game at the small state university where he had been a student, even though he had to drive 120 miles to get there. And he always went with Barry Fargo, his friend from college.

Last week, Charlie's father decided that Charlie should go along for this last home game of the season. Charlie enjoyed his father being gone on Saturdays because things were more peaceful around the house, and his mother seemed happier. She talked with him and his sister, Missy, more freely when his father was gone.

"What're you hanging around those women for, Charlie?" his father would say when he caught him laughing and talking with his mother and Missy. "If you don't quit it, you're going to start acting just like they do."

But his father was never eager to talk with Charlie, at least not more than, "Hey, Charlie, how's it goin', pardner? Stayin' out of trouble?" But then he was always tired when he got home, or least it seemed he was. His first stop was his recliner in front of the TV set, and his first words, if not some quick hello to Charlie, were "Hey, Rosie, be a good ol' lady and bring me a beer. When's supper?"

Charlie didn't think his mother was an old lady, and she never called his father an old man. Charlie wondered about this because his mother never seemed happy about being called an old lady. She never said anything, she just looked sad and hopeless.

When Charlie ran into the kitchen, his father grabbed him by the back of his neck with one hand, shoved a doughnut into his mouth with the other, and started pushing him toward the back door.

"Let Charlie eat his breakfast," his mother said. "It's going to be a long day."

"We don't have time, and besides, I'll buy him a hot dog at the game, and maybe a beer."

His father added the crack about the beer with a smile, knowing it would make his mother anxious all day.

"Don't joke about things like that, Frank," his mother said. "It'll give Charlie wrong ideas."

"Who's joking, and besides, it's time he started growin' a little hair on his chest."

His mother's face looked tight, and she let the subject drop. "Missy and I want to go to town and look at some dresses on sale. Is that all right?"

Charlie saw his sister look pleadingly at her father, hoping she and her mother would have permission to spend part of the day in town browsing through the dress shops that were having special pre-Christmas sales.

"No you can't!" his father said sternly. "We don't have the money for you to go spending on things like dresses. Buy Missy one for Christmas, but not today. Besides, if you go downtown you'll just want to eat at that fancy tearoom you think is such hot stuff. You know as well as I do the only people who go there are women with too much spare time, and wimpy men. I don't want my women in a place like that—it's a bad influence. And besides, it costs too much money."

The longer his father talked the louder he got, and the louder he talked the sadder his mother looked, her gray eyes taking on a dull, lifeless look that Charlie hated so much. It made him feel as sad as she looked. And Charlie had known his father would say no just as soon as his mother asked the question. He wasn't sure if his father didn't want his mother and Missy to go downtown because he didn't want them spending money on new dresses, if he were afraid they might learn something evil in the tearoom, or if the food there really did cost too much. Charlie wondered how his father knew what kind of people ate there and how much the food cost.

"We'll be back by six o'clock. Have supper ready," Charlie's father said as he shoved Charlie out the door and toward the pickup truck sitting in the driveway. The motor was running already.

Charlie's father drove across town to pick up his friend, Mr. Fargo. Then, with Charlie squeezed in the middle, his father drove south and turned west on the highway that weaved through the mountains and crossed the flat country that stretched at least as far as Charlie had ever gone, to Ridge City, where the university was located.

Charlie's father and Mr. Fargo talked and laughed mostly about the game and about when they had been students at the university. About ten miles from town his father stopped to fill the pickup truck with gasoline. When he came out of inside the store where he had paid for the gasoline, Charlie's father was carrying a sack. When he got into the pickup truck, he handed his friend a six-pack of beer and sat another in Charlie's lap. The cold soaked through Charlie's jeans.

"Here, Charlie," his father said. "You can hold these for me and pop one open when I get dry." Charlie was glad his mother wasn't there to be unhappy.

"And since that mamma of your's gets a little bent about you learnin' to drink beer, I bought you an orange soda pop to drink. It's in the sack."

For some strange reason Mr. Fargo found humor in his father's comments. "What's the matter, Frank, is the ol' lady afraid you're going to teach ol' Charlie here some bad habits?" he asked humorously.

"Why, yeah," his father responded. "She's gettin' to be a real pain, more and more every day. I don't know what she's got against drinkin' a little beer now and then. It's somethin' every boy has to do sometime, at least if he's ever goin' to grow up and be a man."

"You know, Barry, I don't remember my mother being so witchy about things like Rosie is. My daddy taught me to drink beer when I was a lot younger than Charlie, and look at me, I turned out pretty doggone good."

"I'll tell ya, Barry," his father continued, his voice getting stronger. "Women ain't what they used to be. At least Rosie's sure not like my mother was. I think it's all this women's lib stuff that's supposed to give women same rights as men."

Charlie had heard this speech about women's rights by his father before. And this time he was really getting hot about it. It must have been his mother wanting to waste money at the tearoom that raised his father's anger so much today. As he talked, his father leaned forward on the steering wheel of the pickup truck so he could look past Charlie at his friend, Barry Fargo. It made Charlie feel that he was in the way, and he was wishing he had stayed home.

"I say they've already got more rights than we do, at least more than they deserve," he said, giving the same conclusion to the topic he always gave. "Well, I'm going to raise my boy just like my daddy raised me. To be a real man. Not some sissy skirt. Ain't that right, son? Pop me another one, boy. I'm dry."

By the time they got to the ball game, Charlie's father and Mr. Fargo had stopped twice more for beer and had talked about all the things Charlie had ever heard them talk about: football, beer, aggravating women, ignorant politicians, and stupid bosses. And Charlie thought his father would surely have included Indians, blacks, and poor people on welfare, except Mr. Fargo's daughter had married a young Cherokee and she had two children who, of course, were Cherokee. And ever since Mr. Fargo got so mad at his father for joking about his daughter being a white squaw, the two of them never talked about Indians any more.

The two men gave Charlie a lot of advice that day, particularly when they started talking about "aggravating" women. His father gave him another good lesson on the women's liberation movement and how it was un-American and, to his way of thinking, unconstitutional since women couldn't even vote when the Constitution was written.

"A real smart move by our founding fathers," he said, "And is pure evidence of how smart they were." Fargo agreed loudly, and they both laughed.

During this conversation about the women's liberation movement Mr. Fargo made a single original contribution, and he did so with a heavy slur in his voice, one that Charlie recalled hearing when his father drank too much beer:

"Why, those women who march in parades carrying signs about how bad they've been treated by men are trying to destroy the country," he said. "Why, they're against all the things that American boys died for in World War II, Korea, and even Vietnam, like democracy and freedom and stuff."

Charlie didn't know what Korea was. And he decided not to ask, for fear it had something to do with "aggravating" women and his question would just get his father and Mr. Fargo started all over again.

"Someday, Charlie, if you're real unlucky, you might just get married," Charlie's father said.

Charlie thought of Molly, who was this very minute probably skateboarding with some other boy, maybe even a ninth grader.

"When you do, just remember, the man wears the pants in the household. Ain't that right, Barry?"

"That's right, Charlie," Mr. Fargo slurred. "Woe is the house where the hen crows louder than the cock." Both men gave a hearty laugh that lasted until the next mile marker.

Charlie didn't get the humor, because he had never heard of a hen crowing, and what difference did it make anyway which one crowed loudest.

Not to be outdone by his friend, Charlie's father roared, "You've got to keep 'em barefoot and pregnant, Charlie, barefoot and pregnant. Right, Barry?"

"Right, Frank, barefoot and pregnant," Mr. Fargo echoed, adding with gusto, "and remember 'Woe is the house' you know."

Once again, both men fell into heavy laughter, and Charlie's father gave him a heavy-handed, father-to-son head-rub that caused Charlie to bang his lip on the orange pop can he was still sipping on, and which had long since lost its chill.

Charlie thought of Molly and decided he never wanted her to be barefoot or pregnant. He liked her just the way she was.

He thought of Missy and hated the thought of her being barefoot; not having a new dress was bad enough, he figured. And the thought of his small sister being pregnant made him immediately hate the man who might someday get her that way. He thought of his mother, and even though he knew she had been pregnant with him and Missy, it depressed him to think of her that way. It depressed him even more to think of her not having any shoes to wear.

It was hard for Charlie to understand his father and Mr. Fargo saying the thing about barefoot and pregnant; and it was even harder for him to understand the two of them laughing about it.

"A woman's place is in the home, Charlie," his father continued. "A man is supposed to work and make the living, and a woman is supposed to have kids and cook and take care of the house. Women got no business working."

"That's right," Mr. Fargo said, echoing Charlie's father again. "Women working is one of the things wrong with this country, Charlie. Why, when you grow up it's likely to be tough for you to get a job with so many women working."

"Daddy, what about mamma working nights killing chickens at the plant? Is that wrong?" Charlie said, concerned that his mother might be doing something un-American.

"Why, no, Charlie. That's different," his father said quickly. "Your mother is only working part-time, two or three nights a week, just so she'll have something to do in her spare time. Killin' chickens is women's work. That don't count."

"Well," Charlie continued, "What about the teachers at school? Most of them are women. Is that different, too?"

"Why sure that's different, Charlie," his father said. "Most teachers are women because no self-respectin' man would teach school. That's something women are supposed to do."

"What about Coach Thompson? He's a man. Is he not self-respectin'?" Charlie asked quizzically.

"Don't be dense, Charlie," his father said irritably. "Of course he's self-respectin'. Who do you think would coach if a man didn't do it? A woman?" And that thought brought more laughter from his father and Mr. Fargo.

"Okay," Charlie persisted. "What about Mr. Griffin, the principal? He's a man."

"The principal is in charge. He's the boss. He runs the school. That's different from being a teacher," his father explained. "Who do you think could run that bunch of yahoos up there where you go to school if it wasn't a man? A woman sure couldn't do it. Why, women ain't even strong enough to swing a paddle."

"Well, what about . . . ?" Before Charlie could get his next exception out, his father interrupted, aggravated that his only son could not understand right off what he was talking about.

"It's okay for women to do some things, Charlie, like teaching, nursing, being secretaries, waitresses, and the like. Those things have got to get done, and men generally don't consider such work man's work. Besides, if you'll notice, a man's always the boss. That's what it takes. Women can't boss each other. They're always gossipin' and cluckin' like a bunch of hens. They can't take a single direction and stay with it. They always get sidetracked with silly female things."

Charlie's father evidently grew tired of the subject because he immediately started talking to Mr. Fargo about how things were going on the job. Charlie was glad. He was getting confused about things and didn't really understand why his father had such feelings about women. And his mother did work hard, he knew that because sometimes after she had worked all night at the chicken plant, he could see how tired she was. He knew that she always gave the money she made to his father. It was clear to Charlie that he had a lot to learn about how men and women were supposed to behave with each other.

The football game didn't go well. Not well at all.

During the first half, the home team played miserably, and very quickly, it seemed to Charlie, got behind by three touchdowns and two field goals. His father and Mr. Fargo were furious, their moods turning from happiness to grumpiness as the score against their team got bigger and bigger. And as their mood changed for the worse, their yells of encouragement for the team grew into screams of ridicule.

"Get 'em off the field! They're smelling up the whole state!"

"Come on, coach, let 'em drink blood!"

"Put a skirt on 'em!"

"Send in the Girl Scouts! They'll play tougher!"

"Put a dress on 'em! That's all they're good for!"

Everyone sitting close by who could hear their abusive comments kept looking at them with disapproval, and some were even telling Charlie's father and Mr. Fargo to either be quiet or leave. Charlie was embarrassed, but the remarks from other people seemed to make his father and Mr. Fargo even more furious.

At halftime, the two men started down to the concession stands for more beer, and Charlie's father grabbed him by the arm and pulled him along. Charlie resisted slightly and told his father he wanted to watch the bands march, which caused his father to become highly irritated.

"For cryin' out loud, Charlie, don't embarrass me in front of Barry. Only girls and wimps play in bands, and no one watches 'em play except families of girls and wimps. And you're not a wimp, are you? No son of mine is going to be a wimp."

Charlie stopped resisting and followed his father down the ramp to the concession stands below the stadium. There he saw a man selling souvenirs of the university. While his father and Mr. Fargo were standing in line for beer, he started over to buy Molly a present, because she talked so much about going to college after high school. And besides, it might make her like him more than the ninth grader he imagined she had been with all day while he was gone.

As he started to pay the man, his father pulled him by the shoulder and asked what he was doing.

"I'm buying Molly a present," Charlie responded.

"Why, Charlie, you don't want to buy that girl a present," his father said loudly. "Once you start buying women presents, they expect you to buy 'em things all the time. They just get spoiled, and they're never happy again. You don't see me buying your mother presents, do you? And we get along just fine. She doesn't expect anything, and I don't buy anything. A fair enough deal, I'd say."

His father was right. Charlie never had seen him buy his mother a present. But he wondered about his mother getting along fine.

During the second half of the game, the home team managed to play even worse than it did in the first half. Disgusted, Charlie's father and Mr. Fargo ran out of insults to yell at the players and focused their attention on the cheerleaders, deciding they would make better football players than those on the team.

Charlie watched the cheerleaders, too, and decided that being a cheerleader was like killing chickens, teaching school, and being a secretary. Cheerleading was something girls did to help the men play better football. But he did become a little confused when he noticed there were some boy cheerleaders . . . like being in the band, he decided.

Charlie was glad when the game ended and they headed for the pickup truck to go home. His father and Mr. Fargo had grown sullen. For the first twenty miles of the drive home they cussed the team, the coach, the college president, and anyone else at the university who crossed their minds. Then they stopped talking completely and Mr. Fargo fell asleep and snored most of the way home. Charlie's father ignored Charlie completely.

While they were driving home after letting Mr. Fargo out at his house, Charlie's father seemed to remember why he had wanted Charlie to go along in the first place.

"Well, pardner, we sure had us a time today," he said, trying to pretend cheerfulness, "even though that bunch of girls got their britches kicked and kicked good. Didn't we?"

"Yeah, Dad, we did," Charlie said, hoping he didn't sound disappointed.

"Well, I wanted you to go along with a couple of men you can look up to, Charlie, and learn some things about being a man."

"Yeah, Dad," Charlie said, tired and glad to be home. "Thanks for taking me."

"That's Okay, Charlie, we'll do it again someday, maybe. Tell me, son. Did you learn anything worthwhile from your ol' Dad today?"

"Yeah, Dad. I learned some things."

Handout

Feelings Chart

Directions: Check each of the feelings you think the characters in the story feel on a regular basis.

Feelings	Charlie	Missy	Charlie's Mom	Charlie's Dad	Barry
angry					
sad					
lonely					
embarrassed					
happy					
afraid					
anxious					
disappointed					
frustrated					
loved					
compassionate					
confident					
affectionate					
confused					
hurt					
calm					
secure					
insecure					
remorseful					
ashamed					
guilty					
worried					
desperate					
resentful					
friendly					
selfish					
obnoxious					
generous					
fair					

About the Project Staff

The Project Director

Wathene Young, president of the American Indian Resource Center, served as director for the A-Gay-Yah project. Young is a Delaware-Cherokee Indian and has more than twenty-five years' experience in education. Most of these years she has devoted to Indian education. Young has directed programs in teacher training, curriculum development, educational equity, and drug education. She is actively involved with the National Indian Youth Leadership programs in New Mexico and Arizona, where she sponsors outdoor education and leadership activities for young reservation Indians. Young serves as a mentor to young Indian women in developing their personal and professional goals.

The Curriculum Writers

Amy Blackburn is a professor of counseling and psychology at Northeastern State University, Tahlequah, Oklahoma, where she teaches the psychology of women. In private practice, Blackburn is a counselor focusing on women's issues. Before there was even a name for gender equity, Blackburn, as a Girl Scout leader and elementary teacher, was challenging young girls to be all they could be. Public school teaching provided her with extensive experience in writing curriculum. Currently, Blackburn is an editor and contributing author for women's magazines.

Julia Crow is a professor of curriculum and instruction at Northeastern State University, Tahlequah, Oklahoma. Before joining the faculty at NSU, Crow was a high school teacher of English and language arts. She is a strong advocate of the validation of the feminine approach to cognitive processing and problem solving. Crow is a researcher, writer, and presenter in the field of gender equity.

Kathryn Durrett has been a kindergarten and first-grade teacher in Muskogee, Oklahoma, for nineteen years. She holds academic credentials in early childhood education, bilingual education, and

curriculum development. As a single parent, Durrett is a role model of independence for her two daughters. She has served on numerous curriculum development projects and is a consultant in cooperative learning and thinking skills.

Fount Holland is a professor of curriculum and instruction at Northeastern State University, Tahlequah, Oklahoma. He has ten years' experience in secondary school social studies teaching and school administration. He has served as curriculum specialist on projects in Indian education and has directed programs in teacher training. As a public school principal and a university professor, Holland has been a front-runner in advocating for equity and multicultural education.

Sue Ellen Read is a professor of curriculum and instruction at Northeastern State University, Tahlequah, Oklahoma, where she teaches courses in curriculum development and cognitive learning styles. She is a noted speaker on many educational issues, particularly gender equity. Read's focus is on preparing young people to meet the challenges of tomorrow. She speaks out in political and social forums in favor of female participation and leadership and serves as a model for what she believes.

Marilyn Watt is a Cherokee who grew up in Baron, Oklahoma, a small rural community in Adair County, part of the Cherokee Nation. Watt holds a doctor of philosophy degree in educational theory and planning, which she earned at Pennsylvania State University. She is currently working as director of educational programs for the American Indian Resource Center and is an adjunct professor for Northeastern State University, Tahlequah, Oklahoma.

Dana Tiger, who illustrated this curriculum, is a noted Native American artist and a resident of Oklahoma. Tiger's artistic works have won a multitude of awards and honors. She is on the board of directors for Women in Safe Homes and has served as president of the Muskogee, Oklahoma, chapter of the National Organization of Women.

"My single objection is that such curricula was nonexistent when I was a little Choctaw girl growing up in Oklahoma....I was impressed by the variety offered – sketches of yesterday's prima ballerina alongside today's chief of the Cherokees."

– Owanah Anderson, American Indian Ministries

A-Gay-Yah: A Gender Equity Curriculum for Grades 6 – 12 is a comprehensive guide to increasing gender equity and cultural awareness in middle and high school students. By framing gender equity lessons within the context of Native American history and culture, this two-part curriculum offers teachers a unique opportunity to increase student awareness and knowledge in these key equity areas as they explore issues in U.S. history and social studies.

Part 1 includes activities that increase student understanding of general gender equity issues such as sex-role stereotyping and effects of biased language. Part 2 uses focused readings and activities to prompt student thought and discussion on cultural roles and gender issues. Emphasizing critical thinking and cooperative learning, lessons lay out measurable objectives for teachers and contain everything necessary for conducting thought-provoking classes. Each lesson includes lesson plans, handouts and worksheets, teacher background information, and evaluation tools for easy use in the classroom.

A-Gay-Yah is an important gender equity and multicultural resource for any middle and high school classroom. For Native American students it affirms a long and vital cultural history while helping students discuss gender issues relating to traditional and modern culture. For non-Native students it weaves together a study of the complex issues of gender and race equity, while increasing content expertise in key subject areas.

The American Indian Resource Center (AIRC) is a nonprofit organization located in Tahlequah, Oklahoma, that operates programs promoting Native American education. Since the organization's founding, AIRC programs have included evaluation and technical assistance for Native American education projects in public schools, bilingual education projects, curriculum development projects, undergraduate and graduate scholarship programs, and a program for at-risk junior and high school students.

Also available from the Women's Educational Equity Act Publishing Center

Going Places: An Enrichment Program to Empower Students, by San Diego City Schools

Circles of Women: Professional Skills Training with American Indian Women, by Teresa LaFromboise, Stanford University

ESL: The Whole Person Approach, by Cynthia Ramsey and Trinidad Lopez, National Institute for Multicultural Education

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